LEARNED AND EXCELLENT TREATISE,

CONTAINING ALL THE PRINCIPALL GROVNDS OF CHRISTIAN RELIGION:

SET DOWNE BY WAY OF conference, in a most plaine and familiar manner.

Written first in French by M. *Mat. Virel*, after translated into Latine, and then into English for the vse of our Country-men.

The twelfth Impression.

How newly reuiſed and very much amended according to the beſt and perfecteſt coppy, with a Table thereunto annexed.

1. TIM. 4. 15.

These things meditate, and labour in them, that thy profiting may be manifest to all.

LONDON,
Printed by *H. L.* for *George Latham*, and are to be sold in Pauls-Church-yard, at the signe of the Bishops head. 1626.

THE ARGVMENT AND ORDER of the three Bookes of Christian Religion.

THE FIRST BOOKE

Declareth the fundamentall points of our salvation. And it consisteth of foure Chapters.

The first whereof intreateth of the knowledge of God, who being perfectly just and perfectly mercifull, doth not onely shew mercy, but also declare his iudge.

The second, of the knowledge of man, who being a most miserable sinner, is guilty of eternall death before the iudgement seate of God.

The third, of the knowledge of Christ, who, having satisfied the most perfect iustice of God for vs, openeth a way to his most perfect mercy, whereby wee may obtaine forgiuenesse of our sins.

The fourth of faith, whereby we are made one with Christ, and so, partakers of all his benefits, and euen of euerlasting life.

THE SECOND BOOKE

Containeth the testimonies of our salvation, and it consisteth of two Chapters.

The first, whereof intreateth of good works, by the which, faith (lying hid in our hearts) is manifested.

The second, of prier, which for the testifying and confirming of our faith, hath the first and chiefe place among good workes.

THE THIRD BOOKE

Treateth before vs the outward meanes, whereby God bringeth vs to saluation. And it consisteth of foure Chapters.

The first whereof intreateth of the ministery of the Word, by the which the holy Ghost begetteth faith in our hearts, keepeth it there, and perfecteth it.

The second of the Sacraments, ordained of God to bee as seales of the word, to the end we might with greater assurance embrace the promises reuealed vnto vs, in the word of Christ.

The third, of Baptisme, whereby God testifieth, that we are receiued of him into couenant, forasmuch as hee communicateth Christ vnto vs, together with his benefits.

The fourth, of the Lords Supper, by the which God witnesseth, that his couenant is confirmed in vs, in that he maketh vs more & more partakers of Christ and his gifts.

THe summe of all laid downe in a triple, or threefold methode, that wee may the better know the order and coherence of euery point of Christian Religion; as also the truth, excellency, and profit of the same.

TO

TO THE CHRISTIAN READER, an admonition touching reading.

IT falleth out in matter of learning, as it doth in matter of meates: for, as in meates, one and the self same is diversly set forth, according to the inuention of the dresser and appetite of the eater; so in learning, one and the self same point is diversly handled, according to the discretion of the Writer, and capacity of the Reader. Hence it commeth that in humane learning euery Writer (almost) hath his Grammer, Rhetoricke, his Logicke, his Philosophy, and in diuine knowledge, his Catechisme, his Common places, his Comentaries. Many complain of this, as a thing which distracteth the mind, confoundeth the memory, & hindereth the iudgement. And not without cause. For as variety of meat do corrupt in the stomack, and breed sickness rather than preserue health; so variety of Treatises, vpon one & the self same thing, doth hinder the growth and profiting of diuers in soundnesse of iudgement, and godly life. But the reformation hereof, is a work worthy of all the Churches, Princes, & States in Christendome: for the beginning & perfecting whereof, priuate men can but pray and wish well, and euery man carefully look to the warrant of his owne worke. In the meane time, let no man blame the variety & choice of Gods manifold gifts (which both in bodily and spirituall things, set forth the riches of his wisdom & goodnes) but let vs blame the corruption and vanity of men, who do either not at all vse, or els greatly abuse the gifts & blessings of God bestowed vpon them. This vanity &

1. Sam. 28. 23.

peareth partly in the food of the body; but more specially in the food of the soule. For no man will refuse his meat, except it be in some extream passion. Besides, how carefull are the most part in making their prouision? how curious in asking what is wholsome or hurtfull for them? how precise and constant in keeping their houres for dinner and supper? how willing to keep themselues to some few kinds of meat, though they haue often tasted and fed on them before. But touching the foode of the soule (which consisteth chiefly in an holy attendance on the publike worship of God, and partly in priuate reading, meditation, and praier) how many doe refuse it as a fruitlesse and vnfauorie thing! And though the most part be counted, for some carnall respect, to shew themselues in the publike assemblies: yet who shall find a faithfull Christian, that is carefull to redeeme the time, and to make himselfe, by priuate reading & meditation, more fit to reap fruit by the publike ministery of the Word and Sacraments? But, know thou (Beloued) that as they, who through error, preiudice, or selfe-loue, are so addicted to their priuate studies, that they despise or neglect the publike ministery shall (without speedy mercy of God) fall into diuers fond opinions, & dangerous error, & pine away in their ignorance and sins; so to little purpose is our hearing of Sermons abroad, if there be not a setled & constant course of priuate praier, reading, meditation, & conference at home. But because my purpose is now to speake only of reading, and that very briefly (for the argument is infinite, & I haue somewhat touched it elsewhere) I would intreat thee, Christian Reader, and in the Lord Iesus beseech thee (if my request may seeme reasonable) that thou wouldest be as wise for thy soule, as thou art for thy body, as mindfull of the life to come, as thou art of this present life; and that, to this end, thou wouldest obserue these foure things, as well for the one as for the other. First therfore make thy prouision of good bookes; especially of the booke of all bookes, I meane the holy Canonicall Scriptures, in that respect, called the Bible: and then of some others, such as are most fit for thy calling and capacity. And because thou shalt want neither mony to buy, leasure to read, iudgement to vnderstand, or memory to bear away the substance of all good books, prouide the best. Many will say, they finde by experience, that in meat and apparell, the best is best cheape: and thou shalt

Preface to M. Coopers Sermons.

Foure things to be obserued in reading.

1 Prouide the best bookes.

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be sure to find, that among bookes, the best will yeeld most fruit to thy soule. Secondly, because the most part are babes in iudgement, & discerning of spirituall things (though euery foole be wise in his owne eies) not knowing what is fit and profitable, & what is hurtfull & inconuenient: let mee intreat thee to take counsell & aduice of the godly learned, especially of thine own Pastor (if God haue blessed thee with an able and faithfull man) or otherwise, of him whose publick ministery may giue thee hope, that his senses are exercised in the discerning of good and euill. No wise man will receiue a writing for the least plot of ground, without the counsel of some learned Lawyer; nor a medicine for his body, without the aduice of some learned Phisitian: and wilt thou, not asking direction of some godly Diuine, aduenture vpon a booke, containing perhaps some damnable error (which may conuay from thee thy headenly inheritance) or some deadly poison, which may kill thy soule? Do it not. Thirdly, remember that nothing is more hard, than to be constant in holy exercises. For therin the subtilty & rage of our inuisible enemy Satan doth most notably appear. Herein the frailty and corruption of flesh and bloud will bewray it selfe: Here, profit and pleasure, businesse and idlenes, matters at home, and matters abroad, company, & a thousand occasions will lie in our way, as so many lions, to let & hinder vs. Therefore herein gird vp the loines of thy mind, put vpon thee the whole Armour of God, & daily renew thy couenant (of redeeming the time) made with God & thine own conscience. Thou seest, that men who are most greedy of the world, will not misse (scarce once in a yeere) their ordinary houres of eating and drinking: Why then shouldest thou be so sickle and vnfaithfull, in forgetting and omitting the times of reading and praying to God? Fourthly, when thou hast begun a good booke, giue it not ouer, till thou haue ended it, and when thou hast read it once ouer, let it not be tedious vnto thee to read it ouer againe and againe. For, thou shalt finde the second reading more fruitfull than the first, and the third more fruitfull than the second: and so the oftner the better. This is a great vanity & euill sickenes among men, that if they haue once seen the title of a booke, and the Authors name, and read two or three leaues therof, it is cast at their heels euer after, as if they had attained all that could bee learned by it, when they

Heb. 5. 13.

2 In chusing vse the aduice of the godly learned.

3 Be constant in keeping of houres.

4 Read a good booke thorow: & read it often ouer.

they can name the title and Author of it. Wherefore, for this point, mark the course & maner of men, in the keeping & increasing of their bodily stregth: though they eat their ful of this kind of meat to day, yet they come with great desire, and fresh appetite to the same again within a day or two; yea oftentimes the same day, otherwise it argueth either an extreme weakaes or intolerable daintinesse of the stomack. Here perhaps thou will aske what books beside the holy Bible, I would comend unto thee. Wherein though I see some difficulty, because it cannot be done without comparisons (which are counted odious) yet for thy good, I will not spare to shew my poore opinion; which is, That no one Author (that I have read) hath set down the sum & grounds of Christian Religion more holily, & happily for the capacity & edifying of all sorts, than this present Writer. For this cause I especially recommend him to thee, as one, by whom thou maist exceedingly profit, if thou call upon the name of God through Iesus Christ, and binde thy selfe to diligence and constancy; remembring that one dish of meate, well chewed and digested, will comfort nature more than diuers delicates, that lie raw and undigested in the stomache: so one booke often and thorowly read, will do thy soule more good than the superficiall sight and taste of a thousand. And so I commend thee to the Lord, who vouchsafe to giue thee wisedome in all things, for his mercies sake. Blacke Friers, the 23. of July.

Thine in the Lord Iesus,

STEPH. EGERTON.

THE FIRST BOOKE OF *Christian Religion.*

Wherein the grounds of our saluation *are handled.*

Speakers

THEOPHILVS MATTHEVS.

CHAP. I.

Of the knowledge of God, who being perfectly iust & perfectly mercifull, doth neuer exercise his mercy, but that also hee doth exercise his iustice.

THEOPHILVS.

MOst deare brother, I haue often beene desirous to heare from your mouth, the whole doctrine of Christian Religion, deliuered in a right and exact course of teaching; because once I heard you treat, both perspicuously and briefly of some maine points thereof, to my great satisfaction.

Mat. If my loue and diligence in other matters, haue neuer been wanting to you (most louing *Theophilus*) perswade your selfe that (at conuenient leisure) I will so much the more cheerfully fulfill your desire, because the thing is of it selfe profitable, and such (I hope) as shall be to mine own edifying. For this is proper to Christian doctrine, that the oftner it is handled, the more largely it extendeth her force and working in the hearts of the faithfull.

Theoph. Goe to then: can you now bee at leisure to lay forth vnto me, all the chiefe points (or heads) of Christian Religion, in order, as I am determined to aske you? and you shall finde me diligent to put them in writing, that so they may be imparted to my brethren.

Mat. Were it so that I wanted leisure, yet I assure you, there it no business, but I would lay it aside to satisfie you in this behalfe. For what is there, wherin time can be better spent,

Theoph. Seeing therefore our speech shall bee of Christian Religion, I desire to bee taught, what is meant by the name Religion.

Mat. Before I answer, I beseech God our heauenly father to be present with vs, by his holy spirit, so that we may neither think nor speak any thing, which shall not tend to the honour of his owne Name, and to the edification of his whole Church. The name (Religion) is deriued of a word that signifieth to bynde: And it is a spirituall bond, by the which, men in a holy attonement are vnited to God, and held in his loue & feare, that so at length they may be partakers of his heauenly glory, and of the blessed life. Which no religion can bring to passe but that which is Christian: that is to say, that, whose foundation is laid in Christ.

Theo. Why so?

Mat. Because that through Christ alone, by faith (not by any merit of ours) we are brought again into fauour with God (and euen vnited to him, with the dearest bond) that so he may be glorified of vs here, and eternally in heauen.

Theoph. From whence haue we proofe of this?

Mat. Out of the Word of God, the sure & proofe that is vpon the truth whereof reflecth all Christian doctrine.

Theoph. What vnderstandest thou by the Word of God?

Mat. The Canonicall bookes of the Bible, whereunto for this cause is giuen the name of holy Scripture.

Theoph. How came it to passe, that those bookes were called the Bible?

Mat. The Christians of the Primitiue Church, after they had gathered the bookes of the Prophets and Apostles into one volume, called it (for the excellency thereof) Bible, in Greeke (that is, *Biblia*, or *Bookes*) because those bookes surpasse all others. For truly the word of God in worthinesse and excellency goeth beyond all the words of men.

Theoph. But how may it certainely be proued, that the doctrine which is contained in those bookes, is the Word of God, seeing that the prophets & apostles, who, it is certainly known were men, were the authors and writers of them?

Mat. First of all indeed it is necessary, that the onely Ghost, which spake by them, nay whose instruments onely they were, doe engraue that faith in our hearts. Then that

assurance may be confirmed, by obseruing the speciall excellency, which is easie to perceiue in those writings, & also the most holy effects which they worke in vs.

Theoph. What excellency do you meane?

Mel. First of all the maiesty of the Spirit of God, which shineth in them most euidently. For euery where there appeare diuine and heauenly things, nothing earthly & fading, or that agreeth with the corrupt affections of the flesh.

Secondly, the consent of all the parts among themselues. For, although they were penned by diuers writers, in sundry places, and at sundry times, yet is there no lesse accord, harmony, and consent betweene them, than if they had agreed together of the matter before.

Finally, the fulfilling of all the prophecies, deliuered long before; yet precisely accomplished, each of them in their proper time. Hence it is that *Dauid* grueth them most excellent commendation, saying: The words of the Lord are pure words, as the siluer is tried in a fornace of earth, fined seuen fold, I say nothing of their antiquity, and that not without miracle, they were preserued, among so many enemies which would haue destroied them, and among such cruell persecutions. Ier. 23. 22. Dan. 9. 24. Psal. 12, 6.

Theoph. But what holy effects do they worke in vs?

Mel. This generally we may mark, that alwaies there was (as to this day there is) a Church, which hath beene gathered together by the authority of the holy Scripture: that is to say, a company of men of diuers ages, sexes, and conditions, which worshipped God according to the instructions and doctrine of that Scripture: a good part of which in all ages, haue sealed the same with their blood. But the speciall, or particular effects are, that they rauish the reader, and enforce him to the reuerence of God, no otherwise, than as if God himselfe did speak.

Also, that by the reading of them, our hearts are touched with an earnest feeling of our sins.

Last of all, that they lift vp our minds aboue all heauens, kindle within vs a desire of a better life, & cause vs that (in comparison thereof) we do easily despise all other things.

All which are not done by any writings of men, be they neuer so artificially handled. Therefore the Apostle

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Heb. 4 12. to the Hebrewes saith, that the word of God is liuely, mighty in operation, and piercing more than any two edged sword, and that it doth reach euen to the dividing asunder of the soule and spirit, of the ioynts and marrow.

Theoph. Verily, these are most strong arguments to proue the truth of Gods Word. But there be some which affirme, that all the authority and credit of it dependeth vpon the Church.

Mat. They deale herein, as if one should say, that the light of the Sun hangeth vpon mans testimony. For, as the Sun doth not ceale to shine, though all men were blind; so the truth of Gods word is no whit bettered or impaired, by the applause or disallowance of men. Moreouer, how can it bee, that the authority of the Word of God should depend vpon the allowance or consent of the Church? seeing that the Church it selfe borroweth all her authority of the word, as it were of her foundation. For it is built vpon the foundation of the Apostles and Prophets.

Ephe. 2 20.

Theoph. But they say, that in this place, it is not meant of the truth of the word in it selfe; but of the meane whereby it is apprehended and receiued of men. Which they affirme to hang vpon the testimony and allowance of the Church. To which purpose, they alledge this saying of a certaine Father: I should not haue beleeued the Gospell, if the authority of the Church had not moued me.

Aug. contra epist. fund. Manich.

Mat. This sentence maketh not for them. For, this was the minde of that holy man, that being a stranger from the faith, hee was moued by the authority of the Church to embrace the Gospell: and that after by the working of the holy Ghost, hee was confirmed in that faith. Which hee doth a little before declare, in these words; The Church first calleth to beleeue that, which yet wee are not able to see: that so being made stranger to faith, we may come to vnderstand that which we beleeue: God himselfe, now (not men) inwardly strengthening and enlightning our minde. Which thing, I doubt not, but is true: namely, that the witnesse, which the Church giueth to the word of God, doth not a little moue vs to embrace it. But then onely this is, when our faith is beginning. For when it is come to any age, and that we our selues

selues by reading and hearing of the word, haue tasted of that truth; then wee beleeue, not by the testimony of the Church, but by that which the holy Ghost sealeth in our hearts. Insomuch, as if the Church should then teach vs a doctrine diuers from that, wee would not giue our consents vnto it. This shall be made plaine by the example of the Samaritans. These, hearing the report of the woman, with whom the Lord had spoken (namely, that he was the Christ) beleeued. But after that themselues had heard him, they said vnto the woman: Now we beleeue not any more for thy saying, for we haue heard him our selues, and do know, that this is indeede the Christ, the Sauiour of the world. Ioh.49.42.

Theoph. This example bringeth no small light to this doubt. But hitherto sufficiently of the truth and authority of the word of God: now let vs in a few words consider what it doth containe.

Mat. It hath in it at large, whatsoeuer concerneth the glory of God for our good and saluation.

Theoph. By what meanes doth it teach vs to attaine saluation? Ioh. 3. 16. Gen. 1. 1.

Mat. By the true knowledge of God, and of Iesus Christ, the which it teacheth. Mat. 4. 17.

Theoph. Let vs therefore first intreate of the knowledge of God: and after we will speake of Christ, in the proper place. What doe the holy Scriptures teach vs concerning God? 1 Tim. 1. 17.

Mat. Three heads or principall things, whereby he is distinguished from all fained gods, besides those which we doe know by naturall instinct giuen vs of God, & by consideration of the creatures, namely, that God is a spirituall essence, eternall, of infinite wisedome, goodnes and power. Rom. 1. 20.

Theoph. Rehearse the first of these three.

Mat. That in one diuine essence there be three distinct persons: the Father, the Son, and the holy Ghost. Of the Trinitie.

The Father indeede is the beginning of the Godhead; but that is in respect of the order of the persons: for in the Godhead it selfe, we may not seek for first or last.

The Sonne is the Wisedome of the Father, begotten of him before the world.

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The holy Ghost is the infinite power, proceeding from the Father and the Son.

Now, these three persons are distinct one from the other, not onely by those properties wherein the one of them cannot communicate or partake with the other, but also by the difference of their actions. For, the Scripture ascribeth to the Father, the beginning of working; to the Son, wisedome and counsell; and to the holy Ghost, vertue and power. Neuertheleſſe, they be (to all respects) equall in eternity, dignity, and power: because there is one most vndiuided diuine essence common to them, and are therefore one God. Howbeit, so often as there is mention made of the Father together with the Son, or together with the holy Ghost, the name of God is then peculiarly giuen to the Father (as to the first person of the Deity) and yet nothing is diminished from the Godhead of the Son or of the holy Ghost: but herein the vnity of the essence is retained, and respect is had to the order of the persons.

Iob 3.16. Gen.1.2. Hence it is, that the Sonne is called the Sonne of God, & the Spirit is called the Spirit of God. But whensoeuer the Name of God is put indefinitely (that is, without addition of persons) the Son and the Spirit are no lesse noted by it, than the Father. As when the Scripture saith, Thou shalt worship the Lord thy God, and him onely shalt thou serue. To the King eternall, immortall, inuisible, to God onely wise, be honour and glory for euer and euer.

Mat.4.14.

1.Tim.1.17.

Theoph. Verily, this doctrine is beyond all the reach and vnderstanding of man.

Mat. It is indeed: and yet to be beleeued, as that which God in his Word hath reuealed for our saluation, which cannot stand without it.

We. In what place of Scripture is this doctrine taught?

Mat. It may be gathered out of diuers places, but most easily it is declared by this of *Iohn*, There be three which beare witnesse in heauen, the Father, the Word, and the holy Spirit: and these three are one. When he saith there, Hee noteth the distinction of the persons; when he saith one, he sheweth the vnity of the essence.

1.Ioh.5.7

We. Whats the reason that the Son of God is called *Word*, and the third person *Spirit*?

Mat.

Son, that name is attributed by a similitude. For, as speech is the declarer of the minde in man: so, by his Word, doth God make himselfe known vnto vs. Concerning the third person, that also is called the Spirit, by a similitude borrowed from men, that we may vnderstand it to be, as it were a breath, comming out of the mouth of God: not such as vanisheth, but which by his power spreadeth ouer all things, and yet abideth alwaies in himselfe. The Prophet doth not obscurely expresse both the similitudes, in these words; By the word of the Lord were the heauens made, & by the breath of his mouth all the host of them. Wherein hee doth plainely teach, that the Father, by his eternall wisedome, which is the Son, and by his infinite power, which is the holy Ghost, did make all things. Psal. 33. 6.

Theop. Hitherto enough of the Trinity. For, the more deeply the sharpnesse of mans wit striueth to looke into it, the more it is blunted with the greatnesse of the mystery. Now therefore, declare the other head of the knowledge of God.

Mar. It teacheth, that God did not only in sixe daies by his immeasurable power make all things; but also, that they are still preserued and gouerned by his wisdome and prouidence; and that his hand is neuer from the worke: so that no one of all the things done in heauen or earth, commeth to passe by chance, or fortune. For the Scripture witnesseth. Of Gods prouidence.

That the Lord sendeth thunders, winds, and tempests. Psal 29. 3.

That he thundereth with his voice, & saith to the snow, Be vpon the earth. Iob 37. 5. 6.

That hee couereth the heauens with clouds, and prepareth the raine for the earth. Psal. 147. 8.

That he diuideth the sea, when the waues thereof do roare. Ier. 31. 35.

That he giueth meat vnto all flesh. Psa. 136. 25.

That he maketh peace and ceaseth euill. Ier. 45. 7.

That hee killeth and maketh aliue: that hee bringeth downe to the graue, and bringeth vp againe. 1. Sam. 2. 6.

That he maketh the wound, and bindeth it vp: smiteth, and maketh whole. Iob 5. 18.

Dan.2.21. That he changeth times and seasons, taketh away kings, and setteth vp kings.

Psal.33.16. That he ordereth wars, and appointeth the victory.

Psal.75.7. That he throweth downe, and lifteth vp.

Prou.16.9. That he directeth the steps of men.

Prou.16.1. That he guideth the answer of the tongue.

Prou.21.1. That he turneth the hearts of men at his pleasure.

Finally, the prouidence of God leaueth no place for Fortune. For, *Salomon* affirmeth, that euen the whole disposition of the Lot is of the Lord. It is plaine therefore, that God ordereth all things, but is not busied or turmoiled with any thing.

Pro.16.33.

Theoph. Now remaineth the third point of the knowledge of God.

Mat. That God is perfectly iust, and perfectly mercifull. For seeing he is of an infinite essence, all his proprieties and vertues be also infinite. For they be essentiall in him: with whom (saith *Iames*) there is no change, or shadow of alteration. That is to say, that in God there is nothing subiect to increase, change, or lessening. Whensoeuer therefore hee doth exercise his mercy, he doth likewise exercise his iustice, punishing the guilty and offenders with deserued punishment. For this cause when *Moses* had largely in these words commended the mercy of God, *The Lord God, mercifull and gracious, slowe to anger, & abounding in goodnes*, straigheway after he addeth, *not making the wicked innocent.*

Of Gods iustice.

Iames 1.17.

Exo.34.6.7

CHAP. II.

Of the knowledge of man, who being a most miserable sinner, is before God guilty of eternall death.

THEOPHILVS.

Seeing God acquiteth not the guilty, it is so far off that by the knowledge of him, man is lifted vp into the hope of saluation, that cleane contrariwise, hee perceiueth his condemnation to be proued and confirmed; because hee aboundeth with innumerable both infirmities and sinnes, for the which he is found guilty before the most iust iudgement seate of Almighty God.

Of mans free-will.

Mat. Man is not onely as thou saiest, defiled with sin-

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ny vices and infirmities, but also by his owne nature. Firstly an enemy of God. Secondly, full of wickednesse. Thirdly, a seruant of sinne, that is to say, such a one as hath neither will nor power to doe well.

Theoph. Thou doest indeed very much throw down man.

Mat. I doe not: but God himselfe in these words; The wickednesse of man is great in the earth, and all the imaginations of the thoughes of his heart are onely euill continually. Moreouer, in the same chapter, he teacheth vs, that man is nothing else but flesh. Gen 6.5. Verse 3.

And S. *Paul* plainely affirmeth, that the vnderstanding of the flesh, is enmity against God: because, saith he, it is not subiect to the Law of God, for indeed it cannot be. Rom. 8.7.

The same also he affirmeth in another place, where he saith, that we are strangers from God, and enemies in our mind, being set vpon euill workes: as if he should say, that the enmity hid in the heart, was betrayed by euill deedes. Col. 1.21.

In another place also the same Apostle saith, that we are carnall, sold vnder sinne: that is, that we are the bondslaues of sin. Rom. 7.14.

Yea, hee proceedeth so farre as to say, that of our selues we are not sufficient to thinke, much lesse able to doe, that which is good. 2. Cor. 3.5.

Theoph. But was this the minde of the Apostle, to shew that all generally be bond men to sinne? Rom. 3.9.

Mat. Yea verily. For speaking of the naturall corruption of man, out of the testimony of *Dauid*, he saith plainly; Wee haue proued before, that both Iewes and Gentiles be vnder sinne; as it is written, There is no one iust, no, not one: there is not any that vnderstandeth, or which seeketh after God. They haue all gone out of the way, they haue beene made altogether vnprofitable; There is none that doth good, no not one. Psal. 14.3. & 53.2.3.

The faithfull indeed be exempted out of that number: but yet, not because they are not such by nature; but because God (such is his mercy) amendeth our wicked nature and corruption, by the benefit of regeneration, whereby he worketh in vs both the will and the power to doe well, as in the proper place shall be more largely declared. But all the vnbeleeuers, as they be vnprofitable to any good Phil. 2.13.

worke,

worke, so they are carried with great violence vnto euill.

Theoph. But the thing it selfe seemeth to speake otherwise. For there be (as there euer haue beene) some, which haue been endued with most excellent giftes.

Mat. The Scripture saith, It cannot be, that an ill tree should bring forth good fruit. It may indeede sometimes
Mat. 7. 18. bring forth fruit, as be goodly to see too, which notwithstanding are not good. So also may we finde many infidels, which doe workes hauing a beautifull shew, but such as cannot be good indeede: for the heart, which God specially looketh vnto, is corrupt and vncleane, for it cannot
Acts 15. 9. any way be made cleane, but by faith. Therefore the Apo-
Rom. 4. 23. stle saith, Whatsoeuer is not of faith is sin.

Theoph. Wherein standeth that vncleanesse of the heart?

Mat. In that doing these beautifull works, they be neither touched with the loue nor feare of God: and therefore doe not thinke of yeelding him obedience, neither is it marueil, seeing they know him not: Whom notwithstanding, no man can loue or feare, before he do know him.

Theoph. What is it then, that moueth them to doe those works which are so faire in shew?

Mat. Some, because they be not naturally giuen to the vices which they leaue.

Others, because they be restrained by a slauish feare of Gods iustice: or else for that they dream to deserue something at the hands of God.

Others, for feare of Lawes: or least they should do any thing that might hinder their prosperity.

Or else their lusts doe striue as the windes, so that the stronger preuaileth ouer the rest, and bridleth them from breaking forth into action. As for example: A vaineglorious man will make a shew to bee liberall, to the end hee may serue the turne of his ambition. On the other side, a couetous man, that he may spare charges, will set light by honor, although his minde within be set on fire with ambition. A proud man will bee bountifull, to get praise among the common people. Shee that feareth the reproach of the people, although her mind be defiled with vnchaste lust, yet outwardly will be chaste. Finally, the vn-

faith-

faithfull neuer respect the glory of God, when they thinke to doe good workes. Which nevertheleſſe is as it were the very life of good workes: ſo as if it be wanting, they cannot be acceptable to God.

Theoph. If therefore all the godly deeds, which the vnfaithfull doe, be of no account with God, he ſhall be in no better caſe, which carrieth himſelfe modeſtly, and keepeth vnder the luſts of the fleſh, than he which paſſeth away all his life diſſolutely.

Mat. No verily, not ſo: for God rewardeth thoſe works, yet only in this life. And oftentimes alſo he giueth them ſuch things, in reſpect whereof, they did their good deeds: as health, quiet life, praiſe, good report among men, and ſuch like. Therefore our Sauiour Chriſt ſaith, that the Scribes and Phariſees, in that they prayed and faſted to be praiſed of men, had their reward. Mat. 6. 16.

Moreouer, the ſtate of ſuch as in this life haue behaued themſelues modeſtly, ſhall be eaſier in the day of iudgement, than of the other. Matth. 11. 12.

Theo. How can it be, that God will reward works which he liketh not, being ſuch as were not done for his ſake?

Mat. Thereby he declareth, how pleaſing a thing true obedience is to him, ſeeing he rewardeth the verie ſhadow of it. Adde this hereunto, that he hath regard vnto thoſe workes, not as they come from vncleane perſons, but from himſelfe.

Theoph. In what ſenſe ſayeſt thou that thoſe workes come from God?

Mat. I ſay, that God, to the end that order and euen diſpoſing of things may be kept in the world, doth bridle the wickedneſſe of ſome, and ſo maketh them fit to follow vertue. In which reſpect, we feare not (in common ſpeech) to ſay, That ſuch men are of a good nature: whereby we meane, that euen from the beginning of their life, God gaue them ſome ſpeciall grace. Without which grace, there is no doubt, but that all men be ſuch as they are liuely pictured out by the Apoſtle. For after he hath ſaid that there is not one which doth good; ſtraight way he addeth, Rom. 3. 12. their throat is an open ſepulcher: they haue vſed their Pſal. 5. 10. tongues to deceit: the poiſon of Aſpes is vnder their lips:

Psalm. 107. Isai. 59. 7. Whose mouth is full of cursing and bitternesse: Their feete are swift to shed bloud. Destruction and calamitie are in their waies, and the way of peace they haue not knowne: The feare of God is not before their eies. Which testimonies are gathered by him, out of sundry places of the old Psal. 35. 2. Testament, that hee might procure himselfe the more authority and credit, touching this matter.

Theoph. But how could it be, that man the most excellent creature of all other, should be so much corrupted?

Gen. 1. 27. Gen. 3. 6. *Mat.* It was not by his first nature (for hee was made after the Image of God, that is, like vnto him;) but by originall sinne: wherewith *Adam*, by his disobedience in eating the forbidden fruit, infected himselfe and all mankind.

Theoph. Tell mee what the Image of God is; wherein thou saist the first man was created: as also that originall sinne, wherewith mankind was afterward tainted?

Of the Image of God. *Mat.* The Image of God consisted in this, that the vnderstanding of man was enlightened with the true knowledge of God, & of the worship due vnto him; and that hee was indued with an vpright and good will, disposed to the obedience of God. Now, it is called the Image of God, because in those excellent gifts, man did resemble the wisedome, goodnesse, and power of his Creator. But when *Adam* by rebellion, fell from this his estate, hee was depriued of this Image, and withall, did put on the image of the diuell. That is to say, he was spoiled of those notable gifts, instead whereof, came in all manner of vices. As,

1 Their ignorance of God, and of his seruice.
2 Wickednes: for he hated vertue, & loued sin.
3 Impotency, or lacke of power to all goodnes.

Originall sinne. And this is that blot of originall sinne: which being in vs, like a fire of wickednesse and lust, doth continually breath, or send forth the fruits and effects of it: to wit, vngodlinesse and vnrighteousnesse.

Theoph. But that corruption, it seemeth should be accounted rather a punishment of *Adams* sinne, than sinne it selfe?

Mat. It is doubtlesse, both a punishment of sinne, and the fountaine and wel-spring of all sins. Neuertheless, it is also sinne, and worthy of death, as *Paul* saith: As by one man sin came into the world, and death by sinne: so also death

went

went ouer all men, through him, in whom we haue all sinned: that is to say, are infected with originall sin.

Theoph. But how could *Adam* make all his posterity partakers of that infection of sin?

Mat. By generation. For he could not beget any children, but such as were like himselfe: euen as a viper bringeth forth none but vipers.

Now, it is called originall sinne, that it may appeare wee are corrupted, not by any wickednesse taken to vs: but that we doe bring with vs an inbred corruption from our mothers wombe. Which very thing *Dauid* confesseth of himselfe: Behold, I was borne in iniquity, and in sinne hath my mother conceaued me. Psal. 51. 5

CHAP. III.

Of the knowledge of Christ: who, hauing satisfied for vs the perfect righteousnes of God, hath opened vs a way to his infinite mercy, whereby at length we may come to eternall life.

THEOPHILVS.

LEt vs repeate the order of our former speech. Forasmuch as God in no sort can cease to be iust, nor shew any mercy, but that which may stand with his iustice; and that man is so corrupt, as hath beene proued by thee, out of the Scripture, he can look for nothing else, but the wrath of God and eternall death.

Mat. God himselfe hath giuen the sentence. For he saith by the Prophets, Cursed be euery one, that continueth not in all things written in the booke of the Law, to doe them. Deut. 27. 26

And againe, The soule that sinneth, that same shall die: which things are to be vnderstood, as well of the eternall death as of the naturall; as is declared by the Apostle *Iohn*. But in Christ, there is remedy offered vs. Therefore the knowledge of him is in the holy Scriptures ioyned with the knowledge, thereby to attaine eternall saluation. Ezec. 18. 4. Reu. 21. 8. Iohn 17. 3

Theoph. Let vs therefore speake of the knowledge of Christ. And first of all, I declare thou those things which concerne his person; and when wee shall see what remedy is brought vs by him, to attaine saluation.

Mat. Concerning the person of Iesus Christ, he is the eternall Sonne of God, which tooke vpon him the nature Of the person of Christ.

of man, that is to say, was made man in soule and bodie, like to vs in all things, sinne only excepted. Therefore the Nature of God & man are so ioined together in him, that they make but one person. He hath also but one Father, and one Mother: a Father, in respect of his Godhead, and a Mother, in respect of his manhood, namely, the Virgine *Marie*, of whose substance he was conceiued by the power of the holy Ghost.

Theoph. Proue all these things briefly, out of the Word of God.

Gal.4.4. *Mat.* Saint *Paul*, speaking of Christ, saith, When the fulnesse of time was come, God sent his Son made of a woman. When he saieth, that *God sent his Son*, hee declareth, that Christ is the second person of the Trinitie, and therefore God: which also elsewhere hee confirmeth in these Rom.9.5. words; *Who is God ouer all, Blessed for euer.* But when he addeth, *made of a woman*, he somewhat plainly notifieth him to be very man Which also he affirmeth elsewhere in these 1.Tim.2.5. words; there is one God, and one Mediatour of God and man, the man Christ Iesus. From the which places, we conclude that Christ is very God and Man. For although each nature hath it owne property remaining distinct to it selfe; yet to the end we may vnderstand, that in Christ they be ioyned together by a most neere bond, so as they make but one person, the Scriptures oftentimes say that of the diuinity, which agreeth to the humanity. As when it is said, Act.20.28. that God hath purchased his Church with his own bloud: and contrariwise, those things are said of the humanitie, which appertaine to the diuinitie: whereunto that saying Iohn 3.13. of Christ is to be referred: No man ascendeth vp into heauen, but he which came downe from heauen, euen the Son of man which is in heauen.

Theoph. Declare a little more plainly what thou meanest by this, when thou saidst, that each nature hath his property remaining distinct to it selfe.

Mat. The Diuinity was not changed into the humanity: for it remaineth eternall, infinite, and impassible. Againe, the humanity was not turned into the Godhead. For, before the death & resurrection of Christ, it was passible: such a nature as might suffer. And before, as also after death, it

was

was created and finite: which at one time could not be in diuers places: for this is contrary to the nature of a true body.

Theoph. This doctrine, againe, is beyond the reach of man.

Mat. It is indeede: as also *Paul* himselfe confirmeth in these words: Without controuersie, great is the mysterie of godlinesse, God manifested in the flesh. 1. Tim. 3. 6.

Theoph. Hitherto we haue heard sufficiently of the person of Christ, now let vs speake of the remedy brought by him to our saluation.

Of the remedy brought by Christ to our saluation.

Mat. He hath fully satisfied the iudgement of God for our sins, and thereby redeemed vs from euerlasting death, and withall, made vs capable of the heauenly life: if so bee that we be partakers of his gifts.

Theoph. There come three things to my mind, whereof I will aske thee.

1 How Christ hath satisfied the iudgement of God for our sins.

2 How he maketh vs partakers of the heauenly life.

3 And why it is necessary that his gifts should bee made ours. Now answer to the first.

Mat. To the end this may the more easily bee vnderstood, we must remember that whereof we spake before: namely, that God hath pronounced a curse against all such as transgresse his law, and that we in two respects haue broken it: to wit, by leauing vndone the good which hee requireth, & by doing the euill which he forbiddeth. Now Christ hath prouided a remedy for both: For while he was in this earth, he did fully and perfectly fulfill the Law for vs. Moreouer, he suffered the most shamefull death of the Crosse, that he might endure the full punishment due to our sinnes. By which meanes, hauing abundantly satisfied the perfect iustice of God for vs, hee maketh a way to his mercy, whereby wee may obtaine forgiuenesse of sinnes. And in this sense it is said: That wee are redeemed by the precious bloud of Christ: that Christ vpon the tree did beare our sins in his body: That the bloud of Christ doth cleanse vs from all sinne. 1. Pet. 1. 19. 1. Pet. 2. 24. 1. Ioh. 1. 7.

Theoph. I cannot wonder enough at the exceeding great loue of God towards vs, in that he gaue his most

dearely beloued Sonne to the death, for our redemption.

Mat. Adde this, Which were his enemies: which also is
Rom.5.7. diligently obserued by the Apostle in these words; Doubtlesse one will scarcely die for a righteous man: but for one that is profitable to him, peraduenture some man will die. But God commendeth his loue towards vs, in that when we were yet sinners, Christ died for vs. From whence hee
Rom.5.10. draweth this most comfortable conclusion; If when wee were enemies, we were reconciled to God, by the death of his Sonne: much more, being reconciled, shall we be saued by his life.

Theoph. But could the iudgement of God bee no otherwise satisfied for our sinnes, except his beloued Sonne had taken vpon him our nature, therin to suffer death, the death (I say) of the Crosse?

Mat. No. For man which hath offended the infinite Maiesty of God, doth deserue infinite punishment, that is to say, eternall death: which could not be suffered and ouercome of any, but of the eternall & infinite Sonne of God. Moreouer, the iustice of God requireth this, that the same nature which had sinned, should suffer the punishment of sin. But because God could not suffer, and man could not ouercome death, it was necessary that the Redeemer should be very God, and very man, to do both. Wherin also it is to be marked, how neere an attonement God hath entred into with vs, by Christ; in whom the parties at variance bee so inseparably ioyned together. Wherby it is come to passe, that God hath turned the fall of man to his great good: for thereupon he hath taken occasion to vnite vs more neerely with himselfe. Wherefore, where sinne was increased,
Rom.5.20 there grace hath abounded much more through Christ.

Theoph. Hitherto we haue heard sufficiently of the first point; namely, how Christ hath satisfied the iudgement of God for our sinnes: now let vs come to the other, which is, by what right wee may claime to our selues euerlasting life.

Mat. By a double right, through Christ. First, because for vs he hath fulfilled the whole Law: and God hath promised life to such as fulfill it. Secondly, by the right of in-
Gen.18.1. heritance. For after that Christ is made ours, wee are not onely

onely made partakers of his spirituall riches (namely his perfect righteousnesse and obedience, whereby we are accounted iust before God) but also of his dignity, to wit, in that with him we are reputed and taken for the children of God.

Therefore *Paul* saith, If we be sonnes, we are also heires, euen heires of God, and heires together with Christ. And againe, in another place, he calleth eternall life the lot or inheritance of the Saints: and thus we see that in Christ be comprised both the rights, by which we lay claime to eternall life for our selues. Rom. 8. 17. Col. 1. 11.

Theoph. Therefore in Christ alone, we finde all things necessary to saluation.

Mat. Yea verily. For, in him there is righteousnesse, and the fulnesse of life: & without him, man (full of sin) findeth nothing but euerlasting malediction and curse. Therefore *Peter* saith, that, neither is saluation in any other; and that there is no other name vnder heauen giuen among men, whereby wee may be saued. For this cause also, the name *Iesus* was giuen him from heauen: by the which, his office is plainely set forth: that is to say, all that which hee hath performed for our saluation, and doth still performe. Act. 4. 12.

Theoph. Goe to therefore, tell me what the name *Iesus Christ* signifieth, as also of whom it was giuen him.

Mat. The name *Iesus* signifieth *Sauiour*: and an Angell gaue it to the Sonne of God, because (as hee himselfe expounded it) hee should saue his people from their sinnes. Concerning the name *Christ*, it is to bee vnderstood, that in times past, in the old Testament, Christ was figured or shadowed in the Kings, Prophets, and Priests, who when they were consecrated, were annointed with oyle, which signified the gifts of the holy Ghost. Now the Redeemer promised, was in Hebrew called Messias: but in Greeke it is translated by the word *Christ*, which in Latin signifieth *Annointed*. By which name we are taught, that he is the chiefe What the name Iesus signifieth. Mat. 1. 21. Of the name Christ. Dan. 9. 25.

1 King, Luke 1. 33.
2 Prophet, Deu. 18. 18.
3 Priest. Psa. 110. 4.

Now, hee was annointed, not with common visible oile, but

but with the grace of the holy Ghost, and that most fully, that from him, as from the head, it might bee poured into each member, namely into all the faithfull; insomuch as they also together with him are made Kings, Prophets, and Priests. Now the name *Christ* (being a Greek word) hath beene retained in all tongues, because the Apostles themselues wrote in Greeke. This therefore is the cause, why the name *Christ* was giuen vnto him, as also why all the faithfull are called Christians; euen because they bee partakers of his annointing, & therefore of his kingdome, prophesie, and priesthood.

Reu.1.6.

Of the offices of Christ.

Theoph. First therefore wee must see, how Christ performed the offices of King, Prophet, and Priest: and afterward how he communicateth the same with the faithfull?

1. Of King.

Mat. He executeth the office of a King, when, by his diuine power, he deliuered vs from the Tyrannie of our enemies, the diuell, sinne, and death; whom he ouercame, that he might take from them (into his owne hands) the right & interest which they had in vs, & so subiect vs to his kingdome: which indeede hee doth continually exercise in vs, while himselfe ruleth vs by the scepter of his word, and the power of his spirit. Hee executed the office of a Prophet, in that he declared all the will of God, vnto vs, by his word: hee gaue vs also the holy Ghost, by whose helpe it might both be vnderstood of vs, and wee yeeld our consents vnto it. This office hee also exerciseth euery day, while, by the ministry of the word, and working of the spirit, he causeth vs daily to profit and goe forward in that knowledge.

2. Of Prophet.

3. Of Priest.

Finally, he executed the office of a Priest, when vpon the crosse he offered his body & bloud for vs to God the father, that he might bee a satisfaction for our sins. The execution of which office hath place also at this day, in that he maketh intercession for vs. Now, this Priesthood of Christ is the truth & fulfilling of all the sacrifices of the old Testament.

Reu.1.6.

Theoph. Let vs now speake of our kingdome, priesthood, and prophethip.

Mat. We are spiritually kings in Christ, that we may ouercome the diuell and sinne.

1.Pet.2.9.

We are Priests; through him to offer vp an acceptable sacrifice of praise to God.

Wee

Wee are Prophets; that, being taught the truth, we may teach others, and open to them the mysteries of the kingdome of heauen. Act. 2. 17.

Theoph. It hath beene sufficiently declared, how Christ hath deliuered vs from condemnation, as also by what meanes hee hath made vs fit to attaine eternall life. Now the third point remaineth, namely, why it is necessary, that his gifts should be made ours.

Mat. Because, otherwise, they shall no way helpe vs to the satisfying of the perfect iustice of God: euen as other mens riches auaile nothing to deliuer vs out of debt, except they become ours.

Theoph. How therefore may his gifts become ours?

Mat. If we be made one with him. For, by the benefit of that vnion, we are made partakers of all his spirituall graces and riches; which are no lesse imputed vnto vs before God, than if they were ours by nature. For this cause the Apostle saieth, that we are by Christ reconciled in that body of his flesh, through death. By which words of his, he meaneth, that the merite of Christs death pertaineth not to any, but vnto such as be grafted into his body, and are made his members. Of our vnion with Christ. Col. 1. 22.

Theoph. Can no man therefore bee partaker of Christs gifts, except he be made one with him?

Mat. He cannot: Euen as a woman cannot be partaker of the riches and honor of some great man, except shee be ioyned with him in marriage, so that they become one bodie and one flesh: the members also cannot draw life from the head, if they be not ioyned with it. Therefore, there is no true partaking of Christ, except there be an vnion with him. For this cause therefore, Christ said to the Capernaits; Vnlesse ye eate the flesh of the Sonne of man and drinke his bloud, yee shall haue no life in you. In which words he plainly sheweth, that wee are not partakers of his gifts vnto saluation, except wee bee neerely coupled with his humanity, as meate and drinke are ioyned with our body; which of all others is a most neere vnion. For meat and drinke, when they are digested in our stomacks, are so turned into our substances that they cannot bee distinguished or discerned (much lesse separated) from it: Ioh. 6. 53.

Theoph.

Theoph. This doctrine also is aboue the capacity of man.

Ephe. 5. 32. *Mat.* It is indeed. Wherefore *Paul* speaking of it, saith, that is a great mystery. Now, if wee can neuer so little behold the body of the Sun, but our eies will dazle: how can our minds pearce to that inaccessible light of the diuine Maiesty, to conceiue his heauenly maiestie? such as be the points which we haue handled.

1 Concerning the Trinity,

2 Of the vnion and two natures in Christ,

3 And of coupling the faithfull with the humane nature of Christ.

It is therefore our duety, rather holily to beleeue these three fundamentall points, or beginnings of Christian Religion, than curiously to examine them by the rule of our Reason.

CHAP. IIII.

Of Faith, by the which we are made one with Christ, and so be partakers of all his gifts.

HItherto haue we heard, First, that God, who is perfectly iust, doth no way absolue the guilty. Secondly, that men, which are most miserable sinners, are before the iustice of God, guilty of eternall death. Thirdly, that Iesus Christ by his death, hath satisfied the exact rightiousnesse of God: the which his death is imputed vnto vs, that so being discharged and freed from condemnation, wee may be partakers of euerlasting life: if so be that wee be vnited with him. It remaineth therefore that I vnderstand, how we are vnited (or made one) with Christ?

Mat. By faith, as hee himselfe testifieth in the prayer which he made to God for all the faithfull, in these words:

Ioh. 17. 20. Father, I pray thee for such as shall beleeue in me, that they all may be one, as thou, O Father, art in me, and I in thee, that they also may be one in vs.

Whereunto also that saying of *Paul* is to be referred, that

Ephe. 3. 17. Christ dwelleth in our hearts by faith. And hereupon it is,

Acts 13. 39. that these sentences be often repeated in the Scriptures,

1 That euery one which beleeueth in him, is absolued and discharged,

2 If

2 Is made the childe of God. Iohn 1. 13.

3 Doth not perish, but hath everlasting life. Iohn 3. 16.

In which places, those things bee attributed to faith, which wee receiue of Christ alone, to the end we may vnderstand, that both he and his gifts are communicated to vs by faith.

Theoph. Thou hast touched a little concerning the righteousnesse of faith: which I desire to haue declared by thee, somewhat more at large. For I perceiue that *Paul* often-times speaketh of it. *Of Iustification.*

Mat. To be iustified before God, is to bee accounted iust, that is to say, without blot, and vnreproueable. Now *Paul* doth often handle this point: because it is one of the speciall grounds of our faith. For no man can please God, but he that is iustified.

Theoph. Why so?

Mat. Because that as God is perfectly iust and holy, so hee loueth holinesse and iustice: but, contrariwise, hee hateth vnrighteousnesse. And therefore wee can haue no fellowship with him, to bee partakers of his heauenly glory, except we bee perfectly righteous. Therefore he saith, that no vncleane thing shall enter into the holy Citie. Reu. 21. 27.

Theoph. How then are wee iustified, or made righteous before God?

Mat. In the Scriptures, there be two kinds of righteousnesse set forth to vs: which also do very much differ the one from the other. These are.

1 The righteousnesse of the Law, and

2 The righteousnesse of Faith.

But the holy Scriptures do teach vs, that wee cannot bee iustified by the former, which is of the Law: to the end we might flie to the other, which is of Faith.

Theoph. Declare vnto mee, wherein both these kinds of righteousnesse doe stand, as also what is the difference between them.

Mat. The righteousnesse of the Law, is the perfect fulfilling of the Law. For if wee did fully and perfectly fulfill whatsoeuer that commandeth, wee should by our workes be iust before God; neither should wee neede any other righteousnesse. But the Apostle in diuers places

shew,

Rom. 3. 20. Gal. 3. 11. sheweth, that this cannot bee; forasmuch as all men bee sinners, and therefore vnrighteous (which shall not be omitted by vs, when we speake of workes:) and therefore he concludeth, that we are iustified by faith.

But the righteousnesse of faith is the righteousnesse of Iesus Christ; which, by faith is freely imputed vnto vs of God. By these things thou maist vnderstand, what the difference is betwixt the righteousnesse of the Law, and the righteousnesse of faith.

1 The Law requireth it of our selues: but faith calleth vs from our selues, to seeke for it in Christ: in whom only it is, and that indeed perfectly.

2 Againe, the Law requireth vs to obserue and do all that it commandeth: otherwise it threatneth the curse. But faith requireth this one thing, namely, that we beleeue; and promiseth all kind of blessings to such as beleeue.

3 Finally, the righteousnesse of the Law, comming from our selues, would set vp merit and put away grace: Contrariwise, the righteousnesse of Faith which is from God, taketh away merit, and setteth vp grace.

Theoph. Now I vnderstand, wherein both these righteousnesses consist, and in what things the one differeth from the other. But I thinke it may be gathered of your words, that we are not properly iustified by faith, but by the merit of Christ.

Mas. Thou gathereſt rightly. For, if faith should iustifie by any inward vertue it hath, seeing that our faith is alwaies weake and imperfect, our righteousnesse would bee imperfect. Faith therefore is as it were an instrument wherwith we take hold upon our perfect righteousnesse, which is in Christ, which *Paul* plainly expresseth in these words: All Rom. 3. 23. 24. 25. haue sinned, and are depriued of the glory of God. but are iustified freely, that is to say, by his grace, by the redemption made in Iesus Christ, whom God hath set forth to be a reconciliation, through faith in his blood.

First, the Apostle witnesseth, that all men be vnrighteous: forasmuch as all men haue sinned, and therefore bee depriued of the fauour of God.

2 Then he teacheth vs, that the righteousnesse, by the which we are iustified before God, hath the foundation in the

the only merite of Christs death, wherwith God is pacified; so as he becommeth mercifull and fauourable vnto vs.

3 To conclude, he sheweth, that freely by faith wee are made partakers of that righteousnes of Christ. How often soeuer therefore this manner of speech is vsed by the Apostle, *We are iustified by Faith*, he vnderstandeth, that this is done by the most perfect righteousnesse, obedience, & satisfaction of Iesus Christ: which gifts are then imputed to vs, when we are by Faith made one with him.

Theoph. It followeth then, that all our righteousnesse is onely in imputation?

Mat. Yes truly. For it is necessary, to the end we may be accounted righteous before God, that our vnrighteousnes be not imputed vnto vs, and that Christs righteousnes be imputed. Now Christ performeth all these. The imputation of whose gifts, causeth that our sinnes be not laide to our charge, forasmuch as by the benefit of that imputation they be couered, & remoued out of the sight of God, although he know euery one of them, so as he can tel their very number. Concerning these things therefore, the case standeth as it doth with the blacknes of a coale, set on fire: which blackneſſe wee know to be in the coale, although we see it not with our eyes.

Theoph. These things call to my remembrance that excellent saying of *Dauid*, Blessed are they whose iniquities be forgiuen, & whose sinnes be couered. Blessed is the man to whom the Lord imputeth not sin. But seeing our righteousnesse, and all our saluation dependeth vpon faith, tell me what faith is? Psal. 31. 1.

Mat. Faith in Christ, is a certaine speciall assurance, by the which we know that we are made partakers of the merit of the death and resurrection of Christ: so, as that it becommeth satisfaction for vs, and forgiueneſſe of all our sinnes: * which indeed is the foundation of the Christian Faith. Whereupon it is that they be indifferently vsed. For sometime the Scripture saith, that we are iustified by Faith in Christ, and sometime it ascribeth it simply to Faith. Gal. 2. 16. Iob 6. 47. * See p. 24. Rom. 3. 25. 26. Ephes. 2. 8.

Theoph. What then is Faith?

Mat. The word *Faith* hath many significations. For sometimes it is as much, as a promise to performe some- Of Faith.

what

what: thereupon, to keepe faith, is the same with standing
1 to a mans promise. Hereunto may bee referred the saying
of *Paul*, God is faithfull; as if he had said, that God (which
2 men doe often) neuer faileth of his promise. Sometimes
also it is taken for the gift to worke miracles: as when
1.Cor.13.3. *Paul* saith, that if he had all faith, so as hee could remoue
mountaines, yet if he had not loue, he were nothing. Be-
3 sides, it signifieth the wholesome doctrine of godlinesse. As
Tit.1.13. when *Paul* charged *Titus*, Rebuke them, that they may bee
sound in the faith. In which sense, he is commonly said, to
be in a wrong faith; which erreth from the purity of doc-
trine. But the most proper signification of the word *Faith*,
4 Gal.1.16. is that whereof we speake in this place, and whereof there
Ephes.2.18. is so often mention in the Scriptures, when in many places
Heb.11,6. we are said to be iustified and saued by faith; and, that with-
out faith, no man can please God. To conclude then, faith
is to vs a Certificate, that we are beloued of God.

a See page 34.*. *Theoph.* * But why saidst thou at the beginning, that faith
in Christ is the foundation of faith it selfe?

Mat. Because wee cannot certainely determine, that
God will be mercifull to vs, except we doe first know, that
Christ by his death hath made satisfaction to God for our
1.Pet.1.21. sinnes, and reconciled him vnto vs. Therefore *Peter* saith,
that through Christ wee beleeue in God, which raised him
from the dead, and gaue him glory; that our faith and hope
might be in God. From whence it is easie to gather, that
Christ is the onely foundation of our faith, which the holy
Ghost hath ingrauen in our hearts.

And this is as it were the summe of the Christian faith,
which commonly is called the Apostles Creede, *I beleeue
in God the Father Almighty, &c.*

The exposition of the Apostles Creed.

Theoph. Let vs therefore speake of this confession of the
faith, which I desire thee to expound to me full and whole.
But before I come to the parts of it, I will propound three
things, wherein I desire to be satisfied of thee.

1 First, why it is called the Apostles Creed.

2 Secondly, seeing the doctrine which is contai-
ned in it, generally belongeth to all the faithfull, why

we say; I beleeue in God, not, We beleeue in God?

3. Thirdly, what properly it is to beleeue in God?

Mat. The word (*Symbolum*) which in English sometime wee translate *Creede*: in this place signifieth as it were, the gathering together of many parts into one. Which terme doth not vnfitly agree to this confession of the faith, which we see is made of many Articles.

Now, it is called the Apostles Creede, because it containeth, as it were a briefe summe of all the Apostolicall doctrine, written in the bookes of the old and new Testament.

Theoph. Let vs come to the other point, whereof I doubted. Why do we say rather, I beleeue in God, than We beleeue, seeing this doctrine is generall, and all Christians are bound to beleeue it?

Mat. That is for two causes.

1 First, because euery man can giue testimony of his owne faith: but of another mans faith he cannot.

2 Secondly, that wee might vnderstand, that these articles were not written so much to teach vs, as that by them wee might be built vp to saluation. For otherwise, they should profit vs no more, than if a sick man saw a medicine, hauing vertue to driue away a malady, the working whereof he knew: and yet did neglect to take it.

But, we professe that applying of it to our selues, when euery of vs saith, I beleeue.

Theoph. As fat as I perceiue, there is no little likenesse betweene the sickenesse of the body, and the sickenesse of the minde: and againe, betweene the meanes of attaining the health of the one and of the other.

Mat. Nay rather there is very great likenesse: For as in the sickenesse of the body, there bee three degrees to the obtaining of health, that is to say, the

1 Knowledge of the sickenesse.
2 The knowledge of the remedy.
3 And the applying of it.

So also it fareth with our spirituall sickenesse, sinne. For whosoeuer hath acknowledged that sickenesse, hath attained the first degree of health. If hee know the remedy, which is Christ, hee is in the second. But all this is to no purpose, except the remedy be applied by faith.

Theoph.

Theoph. Let vs therefore come to the third. What is it properly to beleeue in God?

Mat. When we speake of God, we say we beleeue three manner of waies.

To beleeue what it is.

1 First, to beleeue one God.
2 Secondly, to beleeue God.
3 Thirdly, to beleeue in God.

Whereof the two first are the degrees, by which at length we come to the third.

To beleeue one God, is as much to say, thou beleeuest that there is one God.

To beleeue God, is to beleeue that God is true concerning his promises declared in his word.

To beleeue in God, is, according to those promises, to put thy whole trust and hope in God: and this belongeth to the faithfull onely, who by true faith, apply those promises to themselues.

Who be Infidels.

Theo. Thou dost then account them Infidels that stand still in the first or second degree.

Mat. I doe indeed. For they beleeue no more than the Diuels themselues doe.

Theoph. Thou hast satisfied me. We are therfore to come to the parts of the Creed.

Mat. They are foure.

The parts of the Creed.

1 Of Faith in God the Father.
2 Of Faith in his Sonne Iesus Christ.
3 Of Faith in the holy Ghost.
4 Concerning the Church.

Theoph. But why is our Faith distinctly referred to euery person by it selfe, seeing that it is one God in whom wee beleeue?

Why our Faith is referred to each person by it selfe.

Mat. That our Faith may be the better strengthened: which is then done, when wee consider distinctly and apart, as each person according to his distinct propertie hath wrought in our saluation. Notwithstanding, our Faith is neuer a whit the lesse referred to one God.

Theoph. How?

Mat. For it is all one as if a man should say, I put all my hope and trust in one God, of whose loue I cannot doubt at all. For, whereas he is distinguished into three persons,

euery

euery one of them confirmeth in me the assurance of that loue. For the Father hath both created mee by his omnipotency, and also doth guide mee by his mercifull prouidence. The Son hath redeemed me by his death, reconciled me to God the Father, and euen yet maketh intercession to him for me. The holy Ghost, by his diuine power, hath sanctified mee, and ioyned mee with Christ and his Church; that with it I might be made partaker of all his gifts, vntill he bring me euen to eternall life.

The first part of the Apostles Creed, which is of Faith in God the Father.

Theoph. In this exposition of the Creed, which thou hast euen now made, there be some few things whereof I will aske thee. I will keepe the order of the parts in propounding my questions.

I will therefore begin with God the Father, by whose gracious prouidence thou saidst that wee are ruled. First I demand therefore, whether the Father only created vs? Whether the Father only created vs.

Secondly, why thou makest here mention of his mercifull prouidence; whereof there is no one word in the Creed. Now answer me to the first.

Mat. Those three persons (forasmuch as they haue all one essence, namely the Godhead, and therefore are one God) doe nothing apart or asunder one from the other. Therefore, both in our creation, redemption, and sanctification, euery one of the persons wroughe according to their distinct property.

Theoph. In these three diuine workes, shew me this distinctly.

Mat. Concerning the creation, the Scripture doth teach vs, that the Father made all things by his word, that is to say, by his Sonne, and by his Spirit. Concerning our redemption, the Father, saith Christ, so loued the world, that he gaue his onely begotten Sonne to death for our redemption: which death the Sonne suffered by the power of the holy Ghost. The same also is to be vnderstood of our sanctification: wherof the Father is as it were the originall fountain. For, Christ praying for the faithfull, saith, Father, sanctifie them. The matter of our sanctification is Psal. 33. 6. Iohn 4. 8. Heb. 9. 14. Iohn 17. 17. 19.

in the Sonne. For he addeth, I ſanctifie my ſelfe, that they alſo may be ſanctified. And the holy Ghoſt is as it were a conduite, through the which that holineſſe floweth from Chriſt, who is the head, into vs that are his members.

Why the Scripture aſcribeth creation to the Father, redemption to the Sonne, ſanctification to the holy Ghoſt, Gen. 1.

Theoph. How commeth it to paſſe then, that the Scripture aſcribeth Creation to the Father, Redemption to the Sonne, and Sanctification to the holy Ghoſt?

Mat. It is in reſpect of our rudeneſſe: becauſe the worke of the Father is more manifeſt and euident in the creation, the worke of the Sonne in the redemption, and the worke of the holy Ghoſt in the ſanctification: For, in the creation the Scripture ſetteth the Father before vs, as ſome mightie King commanding.

Philip. 2. 17

In the redemption, it ſetteth forth the Sonne: who manifeſted himſelfe vnto men in the fleſh; wherin he ſuffered death for vs.

Tit. 3. 6. 2 Cor. 6. 19 Acts. 4. 24. Rom. 7. 25. 2 Cor. 12. 3.

In the ſanctification, it ſetteth foorth the holy Ghoſt: who putteth forth his diuine vertue and force, whereby hee dwelleth in vs. Hence it is, that the Father is called *Creator*, the Sonne *our Lord*, that is to ſay, Redeemer, and the Spirit *Holy*; to the end wee may vnderſtand, that we are ſanctified of it.

How Lord ſignifieth Redeemer.

Theoph. Wherefore ſaieſt thou, that, when the Sonne is called our Lord, it is all one as if a man did call him Redeemer?

Mat. Becauſe he hath gotten this dominion, or Lordſhip by his redeeming of vs. For thereby he hath deliuered vs from the tyranny of the diuell, and ſubiected vs to his owne kingdome.

Theoph. I had thought, that the holy Ghoſt had beene therefore called holy, to note the holineſſe wherewith hee is indued.

Why the holy Ghoſt is called holy.

Mat. Surely, in that ſenſe, there is no more cauſe to call him holy, than the Father or the Sonne; who it is certaine, are alſo holy: But he is called holy, in reſpect of the holineſſe which he worketh in vs.

Theoph. Touching the firſt part, I require no more. I come therefore to the other. Wherfore makeſt thou mention of the gracious prouidence of God, wherof the confeſſion of our faith maketh no mention?

Mat.

Mat. The prouidence of God is ioyned to the creation with ſo neere a bond, that of the one, the other doth neceſſarily follow. For it is altogether contrary to the nature of God, to neglect all his creatures after he hath once made them; eſpecially, when we ſpeak of the elect, for whoſe ſaluation he deliuered his only begotten ſonne to death. Albeit therefore God do guide all things by his prouidence, as hath been immediately afore declared of vs; yet after a ſpecial maner he lookes vpon the faithful, to be at hand for the reliefe of their wants, & to deliuer them from dangers, whom whoſoeuer toucheth, toucheth the apple of his own eye. Now, all theſe things are not darkly comprehended in the Article, which is concerning Faith in God the Father. Of the prouidence of God toward the faithfull. Zach. 2. 8.

Theoph. Goe to therefore, goe on with euery particular.

Mat. When we call God Father, it is firſt no doubt in reſpect of Chriſt, who is the onely begotten Sonne. Notwithſtanding from thence we gather, that he is a Father to vs, whom through him, he hath adopted and taken for his children. Therefore the name of Father doth ſecretly containe in it the loue of God towards vs. But he is called omnipotent, not ſo much that we may vnderſtand he is able to doe whatſoeuer he will; as that we may know, he not onely willeth well to vs, but can alſo do what he willeth, ſo as nothing at all can let him from beeing aſſiſtant to vs. I beleeue in God the Father.

Finally, he is ſaid to be the Maker of heauen and earth, not onely to teach vs, that all things in heauen and earth were made by him: but alſo to make it appeare vnto vs, that he hath all things in his power, that they may be aiding to vs, if need be, and that he doth ſo bridle the diuell, and all our enemies, that they cannot hurt vs. Therfore the faithfull doe not in vaine put their truſt in God: but with *Dauid* may ſay, The Lord is with me, I will not feare what man can doe to me. Maker of heauen and earth. Acts 4. 24. Pſal. 56.

Although I ſhould walke in the vale of the ſhaddow of death, I will feare no ill, becauſe thou art with me. Pſal. 23. 4.

Theoph. But oftentimes it falleth out, that the faithfull are moſt cruelly handled by their enemies.

Mat. That neuer commeth to paſſe, vnleſſe God will it: without whom; not one haire can be pluckt from vs. Mat. 10. 30

Whereby it is, that he who loueth vs, (for hee is our Father, and is omnipotent) doth not ſuffer them to do it, but for our great good.

Theoph. Were it not more fit, if wee ſaid (according to the common receiued opinion) that this commeth to paſſe only by Gods ſufferance, and not by his will?

Mat. No man can ſeparate the ſufferance of God from his will, but he doth manifeſt iniury to God, and taketh from vs a great part of our comfort.

Theoph. Why ſo?

Mat. Becauſe thereby God ſhould be made idle, and all occaſion of putting our truſt in him ſhould bee taken away. And indeed, the ſtate of the faithfull were moſt miſerable, if they lay open to the aſſaults of raging Satan, and to the bloudy luſt of the vngodly. But the holy Scriptures teach vs far otherwiſe; that the diuell could doe nothing
Iob 1. 12. to IOB, before he had obtained leaue of God: alſo that he could not enter into the ſwine, but when Chriſt bad him:
Math. 8. 31 and that the wicked be in the hand of the Lord; that SEN-
Pſal. 17. 14 NACHERIB, the enemy of Gods people, was the rod of
Iſay. 10. 5. Gods wrath, and the ſtaffe of his hand.

Theo. But how can it be, that euil ſhould be committed by the will and appointment of God, and yet he allow it not? Is not this altogether vnworthy of God? Moreouer, if that were true, the wicked were not to be blamed, ſeeing that when they doe euill, they execute the will of God.

Mat. Although euill cannot be commited, without the will and appointment of God: yet he neither willeth nor alloweth it, ſo far forth as it is euill, but rather abhorreth it as clean contrary to his nature: But the good, which by his marcellous wiſedome he bringeth out of thoſe euils,
Pſal. 5. 5. he both willeth and alloweth. Which may be ſeene in the very death of Chriſt: whom PETER affirmeth to haue
Act. 2. 23. beene deliuered by the determinate counſell and foreknowledge of God; (out of the which hee brought the ſaluation of the world) although he neither allowed the treaſon of IVDAS, nor the wicked enuie of the Iewes.

From hence it is, that albeit the wicked doe the will of God, yet are they no whit the leſſe guilty before him. For they haue no purpoſe to doe it.

Theoph.

Theo. Therefore, vnleſſe I bee deceiued, the wicked do not the will of God: but God doth his will by the wicked.

Mat. Thou iudgeſt rightly. For the purpoſe of the wicked, in doing the will of God, is farre vnlike the purpoſe of God himſelfe. Which ISAIAH himſelfe doth plainly note, Iſay. 10.5.
ſpeaking of SENNACHERIB. For after he had affirmed, that he was the rod of Gods wrath, & the ſtaffe of his hand, whom he ſent to a diſſembling nation, whom alſo he would command to rob, and make the ſpoyle of the people whom the Lord was angry with, ſtraight way hee addeth, But he thinketh not ſo, neither will his heart eſteeme it ſo. For he imagineth to root out, and to cut off not a few nations.

Theoph. God therefore is a maruellous workman, who can vſe any inſtrument to the performing of his work.

Mat. Yea indeed: hee vſeth both good and euill, to his glory; but in far vnlike reſpects. For he guideth the affections of the former, namely of the Angels and of the faithfull, by his holy ſpirit: ſo as the worke, which he doth by them is altogether good. But the other, that is to ſay, the diuell and the wicked, are egged forward by their owne malice, and ſo they doe altogether varie from God; who neuertheleſſe, by his wonderfull wiſedome, doth ſo gouern their actions, that in the end they fall out to his glory.

Theoph. This doctrine agreeth excellently with that which I haue heard of thee more than once, namely, that the ſinnes of the wicked be from themſelues: but, while as ſinning they doe this or that thing, that is of God.

Mat. Thou gathereſt well. For, ſo doth God exerciſe his iudgements. For, he puniſheth ſin with another ſinne, and, for the moſt part, with a ſinne of the ſame kinde: as murther with murther, theft with theft, according to the vnchangeable ſentence pronounced by himſelfe; Whoſo- Gen. 9.6.
euer ſheddeth mans blood, by man ſhall his blood be ſhed. Woe to thee that ſpoileſt: when thou haſt made an end of ſpoiling, thou ſhalt be ſpoyled. Iſa 33.1.

Theoph. But often times it falleth out that the wicked proſper, ſo as they be free from all aduerſitie, yea from deſerued puniſhments, and the godly euery where be preſſed downe with afflictions.

Mat. God puniſheth ſome ſins in this world, that both

his prouidence and iuſtice may appeare: for elſe he might ſeeme not to care what men did. And againe, hee leaueth many things vnpuniſhed, that we may vnderſtand there is another life after this, wherein he will moſt ſeuerely reuenge all the ſinnes of men, yea, with the grieuouſneſſe of their puniſhment, equall to the long patience wherwith he endured them, and whereby through innumerable benefits he allured them to repentance.

But concerning the afflictions of the godly, when God ſendeth them, he hath regard both to his owne glory, and to our ſaluation. For according to the ſayng of the Apoſtle, All things worke together for the beſt, to them that loue God. I omit, that it may be there are many hypocrits amõg the faithfull, whoſe ſins God doth worthily puniſh.

Rom. 8. 28.

Theoph. But, what profit may the faithfull reape by their afflictions.

The profit gotten by afflictions.

Mat. What profit? Not one kinde, but many: which, for the help of memorie, I will bring into ſixe heads or chiefe points.

Theoph. Declare the firſt.

1. Humility

Mat. By them, God bringeth vs to humilitie: while, by our owne experience, he proueth, that whatſoeuer goodly matter we wondred at in our ſelues, is nothing. From hence was that ſpeech of *Dauid:* With rebukes thou chaſtiſeſt man for iniquitie, and makeſt his beauty to conſume as a moth: ſurely euery man is vanitie.

Pſa. 39. 11.

Theoph. What is the cauſe that God doth ſo humble vs?

Mat. 1. Firſt, that all glory and praiſe may bee giuen vnto him alone.

2. Secondly, that wee may put away that vaine confidence, which naturally ſticketh within vs, and to flie to him alone, and put our truſt in him.

1. Pet. 5. 5. 3. Laſt of all, that we may be the better prepard to receiue his gifts: which he giueth not but to the humble.

Theoph. Come now to the ſecond head.

Mat. By afflictions, God calleth vs to true repentance. For when he correcteth our ſins, he doth it to make vs vnderſtand, how much he deteſteth ſin: (wherein we do not a little flatter our ſelues) that ſo we might deteſt it.

2. Repentance.

And withall he tameth the rebellion of our fleſh, (as huſ-

bandmen

bandmen are wont to tame their vnbroken or ſtubborne cattell with the plough) and daily more & more teacheth vs obedience. Fron hence it is that *Dauid* ſaith, It is good for me that I was afflicted, that I may learne thy ſtatutes. Pſal. 119. 71.

Theoph. This bringeth that to my remembrance, which before this time I haue heard of thee: namely, that God by afflictions doth correct our vices, that he may allure vs vnto vertue.

Mat. Thou ſaieſt well. For euen as yron, if it be not occupied, is eaten with ruſt: and the earth, vnleſſe it be tilled bringeth forth nothing but briers and brambles: So alſo the godly, if they be not exerciſed with diuers afflictions, doe as it were fall aſleepe in their pleaſures, and become dull and ſlow to Gods ſeruice, ſo as in ſteed of fruits beſeeming repentance, they bring forth nothing but vanity and folly. Therefore the Apoſtle ſaith to the Hebrewes, Euery affliction for the preſent time ſeemeth not ioyous, but grieuous; but, afterwards, it yeeldeth the quiet fruit of righteouſneſſe, to them that are thereby exerciſed. Heb. 12. 11.

Theoph. It is now time we proceed to the third head.

Mat. By afflictions God worketh this in vs, that wee learne to pitty ſuch as are in diſtreſſe. For no man hath compaſſion, or ſuffered with a nother, who himſelfe hath not ſuffered before. By this argument, the Apoſtle to the Hebrewes prooueth, that Chriſt wil haue compaſſion vpon our afflictions, and that he will be our aduocate with his Father. Theſe be his words: We haue not a high Prieſt which cannot be touched with the feeling of our infirmities: but ſuch a one, as was in all things tempted in the like ſort, yet without ſinne. 3. Pitying of others. Heb. 4. 15.

Theoph. Goe forward: declare vnto me the fourth head.

Mat. By afflictions, the Lord ſhaketh off our drouſineſſe, and doth ſtirre vs vp to earneſt prayer: Inſomuch as not without good cauſe, afflictions bee called the ſchoole of the holy Ghoſt, where we are taught to pray aright. The Lord alſo commandeth vs to pray in the time of trouble: and promiſeth that we ſhall be heard. Call vpon me in the time of thy trouble, and I will deliuer thee, and thou ſhalt glorifie me. Which all the faithfull doe often proue true in their owne experience. For as the ſame Prophet ſaith: 4. Prayer. Pſal. 50. 11.

Psal. 34. 19 The Lord is neere those that be broken in heart, and will saue the contrite in spirit.

Theoph. This is a most excellent vse of afflictions. Now declare the fift.

5. Triall of our faith. *Mat.* By them the Lord maketh our faith euident, that we may be assured of it, and strengthened in it. For PETER saith; that it is tried no otherwise, than gold is tried in a

1. Pet. 1. 5. fornace of fire: which is a most fit similitude; for as fire is to the baser things, which either consumeth them (as, wood and straw) or else hardeneth them (as it doth clay;) but pretious things, (such as be gold and siluer) it melteth and clenseth: so there be diuers effects of afflictions according to the varietie of the persons to whom they be sent. For, they doe either consume the wicked through impatience, or else they harden them through despaire.

1. On the other side, they soften the hearts of the godly, to make them call vpon God.

2. They clense their hearts: forasmuch as by afflictions, our concupiscence is mortified.

3. Finally, they try our faith. For, while the Lord doth temper the bitternes of them with his loue and gentlenes, hee causeth vs to take them patiently, and to fashion our selues to his most holy will: and, by this meanes, our faith is

Iam. 1. 12. manifested. Hereupō *Iames* calleth afflictions, by the name of temptation or triall: Blessed is the man, which endureth temptation. For when he hath beene tried, he shall receiue the crowne of life. Whereunto also that is to be referred, which is spokē of *Paul*: that afflictiōs bringeth forth patience, patience experience, and experience hopē. For,

Rom. 5. 3. this the Apostle meaneth, that God, by the comfort which he bringeth vs in afflictions, prooueth to vs by experience the trueth of his promises: where through, from thenceforth we are confirmed in the hope of eternall life.

Theoph. Indeed, the former foure vses of afflictions are most excellent, and this fift is nothing inferiour: hasten therefore vnto the last.

6. The renouncing of the word & desire of eternall life. *Mat.* By afflictions, God will call our minds away from these earthly things, that we may earnestly desire the life to come. For, the Israelites, if they had not been ill intreated both in Ægypt and in the wildernesse, would neuer

haue

haue throughly thought vpon going to the land of Canaan; which was a figure of the heauenly inheritance. Therfore God doth as a carefull nurse; who, when shee should weane the childe, laieth some bitter thing vpon the teate, to cause the childe to hate and abhorre it.

Thou hast now shewed how many waies afflictions be necessary for vs. Thou seest therfore that we are not without cause warned by the Apostle, to beare them patiently, as sent from God our Father, when he saith, My sonne, despise not the chastening of the Lord: neither faint when thou art corrected of him. For, whom the Lord loueth he chastiseth, and scourgeth euery sonne whom he receiueth. If ye endure chastening, God offereth himselfe to you as to sonnes. (For what sonne is there whom the Father chasteneth not?) But if yee be without chastening, whereof they be all partakers, verily ye are bastards, & not sons. Afterward he addeth, Wee had the Fathers of our bodies chastisers of vs, and we did them reuerence: should we not much more be in subiectiō to the Father of spirits that we may liue? For they indeed, for a few daies chastised vs, after their owne pleasure, but hee, for our profit, that wee might be partakers of his holinesse. Heb. 12. 5, 6. 7. 8.

Theoph. There is no cause then, why the faithfull should in this world looke for prosperity only.

Mat. True, vnlesse they will deceiue themselues. For otherwise, it were necessary, that

For the godly to be without afflictions it is impossible.

1 The diuell should be without enuy,
2 The world without malice,
3 And we our selues without sinne.

But, the diuell will alwayes burne in enuy against the faithfull: the world, with malice and mad hatred: and our sins will minister sufficient matter to God (who neuertheless, euen therein hath care of our saluation) to giue the raines to those our enemies, to molest and trouble vs. Wherefore (according to the saying of the Apostle) let all such as desire to liue godly in Christ Iesus, make account that they shall suffer persecutions. Adde hereunto, that prosperite is not alwaies profitable for vs: nay, oftentimes it hurteth vs. 2. Tim. 3. 12.

Theoph. Why so?

Mat.

Hurt growing of prosperity.

Mat. Because many times it hindereth our saluation. For it bringeth forth fruits altogether contrary to those which we reckoned vp euen now.

Pride.

1 For, it maketh vs proud and insolent; and keepeth vs from the knowledge of our sins.

2 It stirreth vs vp to serue our owne wicked lusts: and it is to them as nourishment or fuell, wherewith they are more and more set on fire.

3 It maketh vs negligent in prayer; and as it were, quencheth in vs the desire to pray.

4 It prouoketh vs to impatience and wrath, and maketh vs voide of the affections of mercy.

5 Finally, it maketh vs drunken with the loue of our selues and of the world, and draweth vs away from meditation on the heauenly life. Therefore, not without cause the Scripture testifieth, that through many afflictions wee must enter into the kingdome of God. And these are in many places of the Bible called strikings, to the end we might vnderstand them to be, as it were certaine spirituall medicines, which are diuersly ministred to diuers persons, (by God himselfe, the best spirituall Physitian) according to the quality of our sickenesse & necessity. Notwithstanding, he dealeth alwaies so gently with vs, that he suffereth vs not to be tempted aboue that we are able to beare. For while he chastiseth vs with the one hand, he lifteth vs vp with the other, and causeth the issue of the affliction to be alwaies happy: & thus he maketh proofe to vs of his bounty and kindnesse in aduersity, aswell as in prosperity. For sometimes he tempereth them both together, or else sendeth them by turnes, lest wee should be too much eyther puffed vp with prosperity, or thrown downe with aduersity. Hereupō the Prophet saith, Weeping may abide in the euening; but ioy commeth in the morning. Yea, rather he vseth this variety and change, that wee may so much the more acknowledge what the sweetnesse of prosperity is, & be therefore more earnestly bent to yeeld him thanks. For as it is in the prouerbe, **Hee is vnworthy of the sweete, that neuer tasted the sowre.**

Acts 14.22

1. Cor. 10. 13.

Psal. 30.5.

Theoph. Hitherto thou hast declared certaine very excellent chiefe points concerning afflictions: which if they

be

be earnestly fixed in our mindes, they will bring no small comfort, nor a little stirre vs vp to patience. Now these, vnlesse I be deceiued, are

Six speciall points for consolation in aduersity.

1 First, that afflictions come not to vs but by the will of God.

2 That they be sent to vs from God, to our good.

3 That God will assist vs to the patient bearing of them.

4 That God promiseth vs a blessed issue, yea at length a full deliuerance.

5 Finally, that by meanes of them, prosperity is made, after a sort, more pleasant and delectable.

6 *Mat.* Thou passest ouer the chiefe point, namely, that fatherly loue of God, which hee putteth in practise euen then when he doth chasten vs. For hee alwayes dealeth mercifully and gratiously with vs, in the very afflictions. Which thing *Dauid* witnesseth in these words; The Lord is mercifull and gentle, slow to wrath, and abundant in kindnesse. Hee is not wont to chide alwayes, neither will he keepe his wrath for euermore. He hath not dealt with vs according to our sinnes: neyther hath he rewarded vs according to our iniquities. For according to the height of the heauens aboue the earth, so exceeding is his kindnesse towards them that feare him. As farre as the East is from the West, so farre hath he remoued our sins from vs. As a father hath compassion on his children: so hath the Lord compassion on them that feare him. For he knoweth whereof we be made: he remembreth that wee are but dust. Psa. 103. 8. 9. &c.

Theoph. Why calleſt thou this the chiefe point?

Mat. Because, vnlesse we fixe our eies vpon that loue of God in our afflictions, all other comfort will be to no purpose. Contrariwise, if this go before, and they (which thou ere while recitedst) doe follow, either I am greatly deceiued, or there is no affliction so hard, which a faithfull man may not be able to ouercome; especially, if it be to be suffered for the testimony of the Gospell.

Theoph. Why so?

Mat. There may fiue causes be alleadged, beside those which thou hast heard already.

Theoph.

Theoph. My heart longeth to heare them.

Afflictions for righteousnes.

Mat. The first is this: that, by afflictions for righteousnesse sake, the Lord vouchsafeth vs the honour to be Martyrs, that is to say, witnesses of his truth. And so hee turneth the punishment ioyned with shame, which we haue deserued, into most glorious afflictions: Whereupon, PETER speaking of them, said, that, it is better, if so the will of God be, that doing well wee should bee punished, than doing euill. 1. Pet. 3. 17

2. The other is, that by them wee are made like, not onely to the holy Patriarkes, Prophets, Apostles: and other Martyrs, which liued before our times: but also to Christ himselfe, who hath set himselfe before vs, as a patterne of them, to be imitated; with whom (saith the Apostle) wee shall not otherwise be glorified, except wee suffer with him. Rom. 8. 17 2 Tim. 1. 12

3. The third is, because the glory of God, which ought to be far dearer to vs than our owne life, is this way not a little furthered. For, it oftentimes commeth to passe, that the very enemies of the Christian truth bee called to the knowledge of Christ, and the weake confirmed in it by our constancie and open confession of Gods name. Therefore it was well said of one of the ancient Fathers, that the blood of the Martyrs is the seed of the Church. Tertul. in apol. aduer. gent.

4. The fourth is, that while wee be made partakers of Christs sufferings, the spirit of God resteth vpon vs, wherwith we are maruellously comforted. For as the sufferings of Christ abound in vs: so our cõfort aboundeth, through Christ. 1. Pet. 4. 14. 2. Cor. 1. 5.

5 The fift is, because our reward is great in heauen, as Christ himselfe witnesseth. Yea, rather he willeth vs to reioyce, and to leape for ioy, in the middest of afflictions. PAVL also saith the same, in these words, The momentary lightnesse of our affliction, procureth vs a farre more excellent and an eternall weight of glory: while wee looke not on things which are seen, but on things which are not seen. For, the things which are seen, are temporall: but the things which are not seen, are eternall. Therefore we haue no occasion of heauinesse giuen vs, by suffering in this sort: nay rather, we ought to take matter of exceeding Mat. 5. 12. Luk. 6. 23. 2. Cor. 4. 17.

com-

comfort and ioy, as of the greatest good which is wont to be giuen of God, and as of a speciall gift which he giueth not but to his elect and most dearly beloued children. For PAVL teacheth, that it is giuen vs not onely to beleeue in Christ, but also to suffer for him. In another place also the same Apostle saith of himselfe, God forbid that I should boast in any thing, saue in the Crosse of our Lord Iesus Christ: whereby the world is crucified to me, and I to the world. Phil. 1. 29. Gal. 6. 14.

The second part of the Apostles Creed, which is of Faith in Christ.

Theoph. We haue spoken largely enough of the first part of the Creed: the matter whereof requireth that we come to the second, which is concerning the Sonne, of whom thou saidst we were redeemed, and that he did continually make intercession for vs.

I doe therefore demand of thee, in which Articles that redemption and intercession is contained?

Mat. Indeed redemption hath chiefly the foundation in the Article of the death & passion of Christ, which is as it were the price of our redemption. For by it ioyning thereto the resurrection, we were deliuered from the Tyranny of the diuell, and brought into the liberty of Gods children: which Christ himselfe witnesseth in these wordes; The Son of man is come into this world, to giue his life a price of redemption for many. The foundation of our redemption. Mat. 20. 28.

Concerning his intercession, it is ioyned by PAVL with the Article of sitting at the right hand of God, as a part thereof. These bee his words, What is he that shall condemne? It is Christ which is dead, yea, rather which is raised vp from the dead, who is also at the right hand of God & maketh intercession for vs. For, because the sitting at the right hand of the Father, is referred to the dignity, whereunto he is aduanced with the Father, by a similitude taken from Kings, which are wont to place those at their right hand, that be most welcome and acceptable to them, and whom they desire to haue most honoured; Therefore doth he ioine his intercession with it, to the end we might know, that Christ bestoweth the great authority hee hath Rom. 8. 34.

with

with his Father in this, that by the benefit of his death, he might become mercifull vnto vs.

Why there be in the Creede more Articles of Christ than these three.

Theoph. Forasmuch, as in these three articles of the death, resurrection, and the sitting of Christ at the right hand of the Father, the chief points of our saluation be contained, why were the other articles put into the Creed, especially, seeing it is a summe, and as it were an epitome or abridgement of the things, which are to be beleeued to our comfort and saluation?

Mat. It was, that our faith might be the better defended, against the temptation of the diuell and the flesh.

Theoph. I do desire to haue these things declared by thee more at large, and to be instructed to what temptation each article of the faith is opposed or set against, that if at any time neede shall be, I may make vse of them.

Mat. The things which haue beene spoken by me in the former Chapter, of the person and office of Christ, there is no cause in this place to repeat. This only I will shew, that each article is placed in most exquisite order, to the end we might acknowledge in Christ, remedies against euery kinde of spirituall sicknesses, and against all the punishments which we haue deserued. As first of all, we indeed be conceiued in sinne, by meanes whereof it is that we are the children of wrath. The remedies against this euill, is that which in the first place we beleeue of Christ, namely, that he was conceiued by the holy Ghost, that we may know our conception to be sanctified in Christ, so as now euen from our first beginning, wee are by him consecrated to God the Father.

The vse of the Articles of the faith against three sundry temptations.

Psal. 57. 7.

Ephes. 2. 5.

Conceiued by the holy Ghost.

Mat. 1. 20.

Theo. Why was it necessary, that for these things Christ should be conceiued by the holy Ghost?

Mat. Because the naturall order of humane generation is defiled and corrupted; so as it was altogether necessary that the holy Ghost should haue the work in that conception, to purge and cleanse the substance of the Virgin, of whom he was conceiued; and that thus he might be pure and free from the blot of originall sinne, wherewith if he had beene defiled, he himselfe should haue needed a redeemer and mediator: so farre should he haue beene from redeeming vs, and from being able to reconcile vs to God

the

the Father. Adde hereunto, that there can bee no ioyning of the God-head with that that is vncleane.

Theop. Wherefore, hauing mentioned this conception, is it by & by added, that he was borne of the Virgin *Mary*? Borne of the Virgin Mary.

Mat. It was to teach vs, that hee did not onely take our nature: as one which was made of a woman, as *Paul* speaketh: but also, that we might know him to be the very Redeemer and Messias promised to the fathers. Forasmuch as he was borne of a Virgin descending from *Adam* to *David*, according to the Prophesies of the Prophets, and that in the time and place by them appointed. Mat. 1.18. Gal. 4.4.

Theoph. Why was it necessary that his mother should bee a Virgin?

Mat. That both in his conception and natiuitie, the worke of God might the more plainely appeare, and that there might be nothing whereby to darken it euer so little.

Theoph. Declare the other Articles.

Mat. Because after our conception and birth, for the innumerable sins by vs daily committed, we had deserued to suffer euen in this life all manner of reproaches, and contumelies, and besides, in time to come hereafter, most grieuous torments both in soule and body; it is expressly mentioned, that Christ suffered all those things for vs, when it is said he suffered vnder *Pontius Pilate*: for vnder him, for vs, in our stead, he was bound, railed vpon, beaten, and crowned with thornes. Mereouer, we had deserued most cruell death, with reproach and shame: this also Christ suffered for vs. For hee was crucified betweene two theeues: which kind of death was accursed of God himselfe, for it was appointed for cuill doers and wicked men. But by dying he ouercame death, so as death is now to vs, not deadly, but making aliue. Moreouer, the Iudge is named vnder whom he suffered, not so much to proue the certainty of the story, as to teach vs that Christ, notwithstanding hee were most iust & innocent, was for vs condemned before an earthly Iudge, as a guiltie person, that by his most vniust condemnation, wee should haue full absolution and discharge before the iudgement seate of God. Suffered vnder Pontius Pilate. Crucified. Mat. 27.35. Dead. Mat. 27.50.

Theoph. I desire to haue that more largely declared by thee, which I heard euen now of the death of Iesus Christ, namely,

namely, that by dying he ouercame death, ſo as it is not now deadly vnto vs, but a making aliue.

How Chriſt brought death to death.

Mat. That thou maieſt vnderſtand theſe things rightly, it is to bee knowne, that death, when it would haue ſwallowed vp Chriſt, in whom is the Fountaine of life, was it ſelf ſwallowed vp of him, ſo as he became deadly to death,

Hoſ. 13. 14 according to the prophecy of Hoseas; O death, I will bee thy death. Seeing therefore by the death of Chriſt, death is ſwallowed vp in victory, now the faithfull are deliuered from the Tyrannie of it. There is no cauſe then why we ſhould feare it, nay, rather let vs be bold to prouoke, and as it were challenge death with the Apoſtle, crying

1. Cor. 15. 54. out, O death, where is thy victory?

Theoph. But it doth ſtill daily exerciſe this tyranny vpon the faithfull: for it killeth them.

Death deliuereth the faithfull from innumerable deaths.

Mat. Nay, rather cleane contrariwiſe: For, while it ſeemeth to kill them, it deliuereth them from a thouſand deaths, that is to ſay, from the innumerable troubles of this world, to the end they may liue moſt bleſſedly in the heauens.

Theoph. Let vs goe forward to the reſt.

Mat. We had deſerued that our bodies after death ſhould be thruſt into the graue, which is deaths priſon, and that our ſoules ſhould be caſt down into hell, to be tormented with euerlaſting paines.

Chriſt, that he might remedy both the euils, would haue his body buried, that ſo he might purſue death it ſelfe, being ready to die, into his owne hold, that is to ſay, into the graue: whoſe nature therefore he changed, ſo as it is no more to vs the goale of death, but a place appointed for God, wherein our bodies are kept againſt the day of the glorious reſurrection.

For this cauſe the Scripture affirmeth, that the faithfull

Acts 7. 60. 1. Theſ. 4. 13. departed, are not dead, but aſleepe. Whereupon it came to paſſe, that the Fathers of the primitiue Church, named thoſe places wherein the bodies of the faithfull were buried, κοιμητήρια, that is to ſay, ſleeping places.

He deſcended into hell.

Moreouer, Chriſt would tarry in the graue ſome daies, that ſo it might certainly appear, that he was dead indeed. But then he deſcended into hell for vs, when hee endured

those

thoſe moſt extreame torments & ſorrows, euen the wrath of God which we had deſerued. Now thoſe were the euerlaſting puniſhments, which we ſhould haue ſuffered. Mat. 26. 38

Vpon the feeling of theſe ſorrowes, he ſweat bloud in the garden, & not for feare of bodily death: for otherwiſe hee ſhould haue beene the moſt fearefull of all other men.

Moreouer, theſe ſorrowes cauſed, that in the very agonie hee cried out; My God, my God, why haſt thou forſaken mee? Yet not that God euer forſooke him, but becauſe he was in our ſtead, and offered himſelfe to his Father as a baile for vs, it was neceſſary that his diuinity ſhould be hidden for a time, vntill the humanitie had ſuffered all the things, which both here and in the world to come wee had deſerued. Howbeit the puniſhment which in reſpect of vs was eternall and endleſſe, in Chriſt was made temporary, and hauing end: becauſe hee himſelfe is eternall and infinite, and therefore he put an end to thoſe euerlaſting puniſhments whereunto we are accurſed. Luk. 22. 44 Mat. 27. 46

Theoph. But this article of Chriſt deſcending into hell, is placed in the Creede after his buriall: wherefore it ſeemeth, that it cannot be referred vnto thoſe paines which he ſuffered before death: for the order it ſelfe is againſt it.

Moreouer, this ſelfe ſame thing ſeemeth to be conteined in another article, euen in that, *He ſuffered vnder* PONTIVS PILATE: in which words, not thoſe paines onely are to be vnderſtood which he ſuffered in his body, but thoſe alſo which he ſuffered in his ſoule.

Mat. This article of Chriſt deſcending into Hell, cannot otherwiſe be expounded, but as it hath beene expounded of me, for if it be referred to his buriall, as ſome would haue it, bringing for the confirmation of their opinion thoſes places of Scripture wherin the graue it ſelfe is called by the name of Hell, it ſhall be nothing elſe but a repetition of that which is farre more plainely ſet out in the former article; which indeede doth not agree to ſo ſhort a ſummarie as the Creede is. Much leſſe is this article to be vnderſtood of Chriſts ſoule going downe into the place of the dãned. For Chriſt ſaid to the theefe, This day ſhalt thou be with me in Paradiſe. Moreouer, there was no ſuch thing further required, foraſmuch as all things were Luk. 23. 43

finiſhed vpon the Croſſe: for he ſaid a little before his
Ioh.19.30. death, It is finiſhed. Concerning the order or method, it hath beene before declared by vs, that they which wrote this Creed, lookt into this, that in each article they might ſet before vs the ſeuerall remedies, which bee miniſtred vnto vs by Chriſt, againſt all kindes of temptations and ſpirituall diſeaſes. Therefore they would not only expreſſe the paines which he ſuffered in his body, but alſo the fearefull torments which hee ſuffered in his ſoule, and which vnto vs are moſt terrible, for theſe we haue deſerued to endure for euer in Hell it ſelfe: the temptations whereof, farre exceed that which ariſeth of the afflictions of this life, yea, and bodily death. Wherefore hauing comprehended all theſe paines generally in this article, He ſuffered vnder *Pontius Pilate*; afterward they would handle them particularly. And firſt of all, thoſe which he ſuffered in body, in theſe words; He was crucified, dead and buried: for they purpoſely ioyned his burial, that as it were in one row, they might comprehend all things, which appertaine to the abaſing of his body. Which beeing declared, they added thoſe horrible torments, which he ſuffered in his ſoule, in theſe words; He deſcended into Hell. Which they did, to the end we may vnderſtand, that Chriſt when hee had ſuffered all the things, which we ſhould haue ſuffered in hell, did as much, as if by a locall deſcending, he had deſcended into Hell it ſelfe; and that therefore we are free from it.

The order of the articles which reſpect Chriſt.

Theoph. Now do I very well allow the expoſition of this article which you haue deliuered, as that which bringeth vs no ſmall comforr. Yea, I do very well like the order of it ſelfe, for it is eaſier to apply the ſufferings of Chriſt to our ſelues, when they are reckoned vp in that order, wherin we ſhoud haue ſuffered them, than in any other.

Mat. Thou iudgeſt rightly: for the temptation of the ſecond death, that is to ſay, of the puniſhments which abide for vs in hell, is wont to come into our minds after the temptation of the firſt death.

Theoph. Declare vnto me the other articles.

The third day he roſe againe.

Mat. The reſurrection followeth, by the which Chriſt ouercame death, hell, ſinne, yea the diuell himſelfe, and triumphing

triumphing ouer them, and leading them captiues, he aſ- Luk. 24. 19
ſcending into heauē, whither he is gone vp with the grea- Ephes. 4. 8.
teſt glory, not ſo much for himſelfe, as thereby to open a He aſcended into
way for vs, and to take poſſeſſion of it in our name; vn- heauens
till our ſoules come to poſſeſſe it after death, and body & Acts 1. 9
ſoule together after the reſurrection. But becauſe ſo long as we here liue, euen after we are by faith made partakers of Chriſts gifts, we fall into many ſinnes, which are wont to trouble our conſciences, and to weaken our faith, it is by and by added, that he ſitteth at the right hand of the And ſitteth at the right
Father, to the end we might know, and be aſſured of that hand of God the
interceſſion which hath before beene mentioned. And ſo Father Almighty.
we might vnderſtand, that after he had once ſuffred death Col. 3. 1.
vpon the Croſſe for our ſinnes, he doth continually offer the merit hereof vnto his Father for vs, and therefore cauſeth the Father himſelfe to be fauourable vnto vs. Which thing *Paul* ſheweth in theſe words, Chriſt is at the right Rom. 8 34.
hand of the Father, and maketh requeſt for vs.

More, he vſeth that great authority whereuntō he is aduanced, to the gouernement & help of his Church againſt all the hurts that might come vpon it; and to the accompliſhment of our ſaluation. Finally, Becauſe (ſuch is the weakeneſſe of our faith) ſome feare of condemnation in that laſt day may aſſaile our minds, wherein the Lord will render to euery one according to his workes: therefore that this temptation may be met with, it is ſaide further, Mat. 16. 27
that Chriſt which is our interceſſor, ſhal alſo be our iudge. And this is the meaning of that article, wherein we beleeu that he ſhall come to iudge quick and dead, euen that we Frō thence he ſhall come to
might be without all feare of condemnation; and con- iudge quick
trariwiſe, certainely know, that by the ſentence of the and dead.
Iudge himſelfe, we ſhall obtaine ſaluation.

Theoph. Who are thoſe quicke and dead, who thou ſaiſt ſhall be iudged by Chriſt?

Mat. The quicke are they which at that day ſhall be aliue, who as *Paul* ſaith, ſhall be changed in the twinkling 1. Cor. 15
of an eye: and the dead are they, whom death before 52.
ſhall haue taken out of the company of the liuing.

Theoph. But is it neceſſary; that the dead ſhould riſe againe in that day, of whom iudgement was giuen before,

whether they be good or euill?

Mat. Theſe things ſhall not let their appearing at that day: and that for two cauſes;

1. The firſt, becauſe that firſt iudgement pertaineth only to the ſoule: but the latter to the whole man.

2. The other is, that the particular iudgement may be proclaimed before all men, and ſo there may bee a more manifeſt declaration of God his righteouſnes. Therefore the Scripture affirmeth, that in that day both good and bad ſhall bee iudged by Chriſt, according to their works: which without doubt ſhall bee brought to light, as it were manifeſt teſtimonies either of the faith, or the vnbeleefe, lying hid in the heart, although faith it ſelfe, or vnbeleefe in thoſe that come to yeares, be ſpeciall cauſes, either of the ſaluation or damnation of men: as it is declared by the Iudge himſelfe; He that beleeueth in me, is not condemned: but he which beleeueth not, is condemned alreadie, becauſe he hath not beleeued in the name of the onely begotten Sonne of God.

Ioh. 3. 18. and 5. 24.

why Chriſts death is mētioned oftner in the Scriptures theen the other things he did for vs.

Theoph. I do now at length acknowledge all the articles which appertaine to the fauh of Chriſt, to be indeed profitable, yea, neceſſary to the eſtabliſhment of our faith. I would notwithſtanding know, why in the Scriptures his death onely is for the moſt part ſpoken of, as in that place of *Paul*: We are reconciled by the death of his Sonne.

Rom. 5. 10. Rom. 4. 25. 1. Cor. 15. 14.

Mat. By ſuch kind of ſpeeches, the Scripture, deſirous of breuitie & ſhortnes, for the chiefe part nameth the whole. Neuertheleſſe, ſometimes his reſurrection alſo is ioyned; becauſe in it Chriſt ouercame death: whereupon it is, that the force of Chriſts death hangeth vpon his reſurrection. For if Chriſt be not raiſed vp, ſaith *Paul*, our faith is vain. This alſo is to bee noted by the way, that the death of Chriſt is not ſeldome vnderſtood by his bloud, becauſe that pouring out of his bloud, amongſt other things which he ſuffered for vs, is very excellent and notable.

Theo. Bring forth ſome teſtimonies for it.

Mat. They are to be found euery where in the holy writings. Peace being made by the bloud of Chriſt, by him hee hath reconciled all things to himſelfe, as well thoſe that be in earth as thoſe that be in heauen, that is to

Col. 1. 20.

ſay,

ſay, both thoſe that be in the Church already receiued into heauen, as thoſe that be yet in the militant Church below.

We were redeemed not with corruptible things, as ſiluer or gold: but with the precious bloud, as of a Lambe without ſpot, and vndefiled, euen of Chriſt. We are iuſtified by the bloud of Chriſt. 1. Pet. 1. 19 Rom. 5. 9.

The third part of the Apoſtles Creed, which is of Faith in the holy Ghoſt.

Theoph. We haue proceeded farre enough concerning faith in Chriſt. Now therefore we muſt come to the third part of the Creed, which is of the holy Ghoſt, whereunto thou diddeſt attribute, that it doth ſanctifie vs, and ioyne vs with Chriſt. But there be two things which I will propound vnto thee to be declared.

1 Firſt, wherein that ſanctification ſtandeth.

2 Secondly, in what ſenſe thou ſaieſt, that we are by the holy Ghoſt ioyned with Chriſt, foraſmuch, as euen now thou aſcribedſt that vnto faith.

Mat. The ſanctification which the holy Ghoſt worketh in vs, ſtandeth herein, that it amendeth the corruption planted in our minds, & repaireth the decay of our ſoules, otherwiſe caſt away and vndone by originall ſinne.

Theoph. Declare to me the effects of that repairing.

Mat. Firſt of all it lighteneth our mindes, ſo as we doe acknowledge the true God in Chriſt, and yeeld him the worſhip due to his Maieſty.

Secondly, it reformeth our hearts, working faith in them which piety or godlineſſe followeth, that is to ſay, the loue and feare of God, from whence alſo ſpringeth repentance it ſelfe for this faith which lieth hid in the heart, ſheweth it ſelfe, as it were viſible to the eies. But the ſanctification, whereof we ſpeake, is not ſeldome called by the name of regeneration.

Theoph. Why is it called alſo by this name?

Mat. Becauſe, when the holy Ghoſt by his grace & vertue worketh in vs, ſtedfaſtly to beleeue the things which in former times we condemned, and that truely repenting, we doe the things which be directly contrary to our former actions, we ſee in euery deed ſeeme to be borne

Ephe.4.24. 2.Cor.5.17

againe, and to be made new men, as *Paul* speaketh: And verily all the parts and qualities of our ſoule are ſo reformed as they may ſeeme to be altogether changed.

What our regeneration or ſanctification is.

Theoph. Therefore this ſanctification or regeneration, is nothing elſe, but the repayring of the Image of God, which was loſt in *Adam*.

Col.3.10.

Mat. Thou iudgeſt rightly, and S. *Paul* himſelfe teſtifieth this, when he ſaith, that we haue put on the new man, which is renewed into the knowledge, agreeable to the Image or likeneſſe of him that created him. But Chriſt is he, by whom that likeneſſe of God is brought from heauen vnto vs, & communicated by ſpirituall regeneration, euen as *Adam* by carnall generation hath made vs partakers of ſinne with him.

Theoph. Thou ſpeakeſt of two generations, very much differing the one from the other, I meane, the firſt, which we haue from *Adam*, from that which Chriſt worketh in vs by his ſpirit.

Mat. Verily, by that firſt generation we are borne vnto ſinne; but by this latter we are born vnto righteouſneſſe. By the firſt we are borne children of wrath, by the latter children of God.

By the firſt we are borne vnto death; by the latter vnto euerlaſting life. And for this cauſe Chriſt ſaid to *Nicodemus*, Except a man be borne againe, hee cannot ſee the kingdome of God.

Theoph. Hitherto I haue heard what ſanctification or regeneration is, namely that it conſiſteth in the vnderſtanding of heauenly things concerning our ſaluation; and in the reformation of our heart and will, which cauſeth vs to beleeue in God through Chriſt, and to obey him. But how is it that the Apoſtle whom thou citedſt ſpeaking of this repairing, maketh mention only of the vnderſtanding, and not of the will? For he ſaith, that we haue put on the new man, which is renewed into knowledge agreeable to the image of him that created him.

Mat. In that place indeed there is only mention of knowledge, but vnder the name of knowledge are vnderſtood both holineſſe of life and reformation. Which alſo in another place, are by name ſpoken by the ſame

Apoſtle,

Apoſtle, when he ſaith, that that new man is put on which is created after God in righteouſneſſe and true holineſſe. Epeſ.4.24.
Thou ſeeſt that in thoſe places, one part is taken for both, becauſe they are at once or together reformed by the holy Ghoſt, although in diuers manner, For to ſome he giueth more knowledge than reformation: And contrariwiſe to ſome others, more zeale and reformation, than knowledge.

Theoph. But how is it, that there be many alſo found, to whom there is giuen more than common knowledge of God, and of his truth, whoſe life notwithſtanding is moſt wicked?

Mat. Indeed I grant this, that God ſometimes giueth euen to the vnfaithfull ſome knowledge of his truth, which alſo for the moſt part is coloured with great words, & externall ſhew. But it is not the right knowledge of the true God, which is alwaies ioyned with his obedience. Neither indeede can any man know him, but hee is ſtraightwaies beloued of him: but that loue cannot ſtand, except we do obey his commandements. Therefore *Iohn* ſaith, By this we know that we know him, if we keepe his commande- 1.Ioh.2.3.
ments. He that ſaith, I know him, and keepeth not his commandements, is a lier, and the truth is not in him.

Theoph. But whether of thoſe two be the better, either the knowledge of God, or the obedience of his commandements?

Mat. Indeed knowledge is better than obedience in this, that it begetteth in vs both the loue and obedience of God, but eſpecially for that by it we are transformed, as the Apoſtle ſpeaketh, from glory to glory, that is to ſay, 2 Cor.3.
as it were by certaine degrees, as that knowledge getteth 18.
increaſe in vs. Neuertheleſſe, that image or likeneſſe of God, doth not ſo expreſly ſhine in vs in knowledge, which for the moſt part lieth hid in the minde, as it doth in obedience, namely while we liue temperately, iuſtly, and godly; for thoſe excellent vertues declare vs not to be baſtards, but the true children of God. Tit 2.1.

Theoph. Why ſo?

Mat. Becauſe as we are thought their childrē according to the fleſh, whoſe likeneſſe we haue concerning the bo-

die: so are we accounted his spirituall children, whose spirituall likenesse we shew in our workes.

Theoph. Thou calleſt the words of Christ to my remembrance, wherwith he reproueth the Scribes and Pharisees, boasting themselues to be the children of *Abraham*. If you are *Abrahams* children, you would doe the workes of *Abraham*. You are of your father the deuill, & the lusts of your father will you fulfill.

Ioh. 8. 39. &c.

Mat. Very truly. Hereunto also may be referred that saying of Christ, which he addeth after that he had exhorted vs to holinesse of life; *That you may be the children of that your father which is in heauen.* But this holinesse and reformation of life are effects and fruites of repentance, whereof mention was made before by vs, when we spake of sanctification.

Mat. 5. 45.

Of repentance.

Theoph. Let vs therefore now speake somewhat of repentance: and first what is repentance?

Mat. It is the hatred of sinne, and an earnest loue of righteousnesse, by the which we are continually stirred vp to abhorre our vices, and are moued to do good workes, not for feare of punishment, or hope of reward, but for that loue we beare towards God, which worketh in vs, that with a ioyfull heart we are moued to his obedience, and with griefe go astray from his commandements. And therein is the promise fulfilled, made vnto vs of God by his Prophets, namely, that hee will take from vs the stony heart, in stead whereof hee will giue vs an heart of flesh, wherein he will engraue his Law, that we may walk in his commandements. Hence it commeth, that the Law of God, which in former times was grieuous and hated of vs, is now not only not grieuous, but most acceptable & delightfull, euen as it is written by the Prophets.

Ier. 31. 33
Eze. 36. 26
Psa. 119. 14 & 7. 47.

Theoph. How many parts of repentance be there?

Mat. Two. Namely, 1. The mortification or killing of the old man, that is to say, of the corruption which by reason of sinne sticketh within vs. 2. And the resurrection of the new man.

The same also be the parts of regeneration: for it is necessary that the holy Ghost doe first kill all euils, and euen corruption it self, before it plant good things in our hearts.

hearts But that mortification hath it force from the death of Christ; of whom when we are made partakers by faith, he doth not only blot all our sinnes, but also causeth that we acknowledge them, and being acknowledged, do hate them. Which thing *Paul* teacheth vs in these words: This we know, that our old man is crucified with Christ, that the body of sinne might be weakned, that hereafter wee should not serue sinne. Rom.6.6.

Moreouer, the rising again of the new man, which, borrowing his force and efficacie from the resurrection of Christ, worketh strength in vs; by means whereof from the heart we apply our selues to the obedience of God; which also the same Apostle plainly teacheth, where he saith: We are buried together with Christ by baptism into his death, that as Christ is raised vp from the dead, into the glory of the Father, euen so should we walke in newnesse of life. Rom.6.4.

Theoph. Are then these two parts ioyned together by so strict a band, that the former can neuer be seuered from the latter?

Mat. They are indeed: for it is impossible that any man should be partaker of Christs death, but the same also is partaker of the fruit of his resurrection. The Apostle expressly affirmeth it; If we be grafted with Christ to the similitude of his death, euen so shall we be to the similitude of his resurrection. For this cause so often as the Scripture speaketh of repentance, it doth not only simply vnderstand some griefe conceiued for our sinnes, but reformation of life, and returning to a better course, which be witnesses of that sorrow lying hid in the heart. Therefore such as brag of repentance, and yet do not returne, nor giue themselues to amendment of life, are liers, and doe mocke God himselfe. Rom.6.5.

Theoph. Thou saiest truly: for in our common life, hee should be thought to mocke vs, that said he was sorrie hee had done vs wrong, and yet indeed continued in the thing it selfe. I do rest satisfied in this doctrine of regeneration. But by it, that is not a little confirmed which was before prooued by vs in the Chapter of *Man*, namely, that man by his owne nature is the seruant of sinne, which neither vnderstandeth heauenly things that appertaine to his sal-

uation,

uation, neither hath any freedome or power to doe that which is good. For seeing those faculties and powers are giuen vnto vs by the spirit of regeneration, it is without doubt that we lacke them, and therefore that we are altogether vnable our selues to beleeue, or to do well

Of mans free will.

Mat. Thou gathereſt well. But becauſe this doctrine, concerning mans free-will, before this time, being as it is at this day in controuerſie, is notwithſtanding of great force to the eſtabliſhment of the glory of God, and of our owne ſaluation, although it hath before been declared by vs, yet I will not thinke much to ſpeake of it againe, and to confirme it by teſtimonies of Scripture. And firſt of all, concerning the true knowledge of God and of Ieſus Chriſt, which is the foundation of our ſaluation: Chriſt

Mat.11.17. himſelfe ſaith; No man knoweth the Son, but the Father, neither doth any man know the Father but the Son, & he

Ioh.6.44. to whom the Son will reueale him. No man can come to me except the Father that ſent me draw him. But concerning the will, and that power wherby we doe obey God,

Phil.2.13. *Paul* ſaith. It is God that worketh in vs to will and to performe it. Which alſo is confirmed of Chriſt himſelfe by a moſt fit ſimilitude, in theſe words; As the branch can beare no fruit of it ſelf, except it abide in the vine, euen ſo

Ioh.15.4. neither can you, except you abide in me. He that abideth in me, and in whom I abide, the ſame bringeth much good fruit; for without me you can do nothing. Which things being ſo, what can man of himſelfe beleeue in the matter of religion, but error and lies? what is he able to do when the queſtion is of worſhipping God, but all maner vice & wickednesſe? I will adde a place out of *Paul* wherein all

Epheſ.2.1. this doctrine in one word is plainly ſet down. You were dead in ſins & treſpaſſes. He ſaith not, that you were ſicke, ſo as ſome little life was left in you, but you were altogether dead. The ſelfe ſame thing alſo he confirmeth afterward, when he ſaith: that in being regenerated by God, we

Epheſ.2.5. were raiſed vp from the dead. If therfore the vnregenerate man be ſpiritually dead in ſins, it followeth that he hath no more vnderſtanding in things pertaining to eternall ſaluation, than hath a dead man in the things of this life.

Moreouer, if a man vnregenerate be ſpiritually dead in

 ſinnes,

sinnes, he hath no more power to doe a good deed, than a dead man hath to doe the actions of the body. Therfore euen as our soule giueth life to the body, so also the spirit of God is the life of our soule, being otherwise dead, and vnable to beleeue or doe any thing that is good.

Theo. Although I do wholy giue consent to this doctrin, which I see hath expresse grounds in the holy Scriptures, yet I will propound vnto thee a certaine obiection, sometimes put forth to my selfe; about the answering whereof I found no small difficulty: namely, that God seemeth to mocke vs, who so often by the Prophets exhorteth vs to turne vnto him, and to keepe his commandements, if it were not in our power, at least in som part, to do this. Furthermore, that exhortations bee made in vain, the vse of admonitions is but needles, & that reproofes are but ridiculous, if it were not in the power of the sinner not to sin.

Mat. They that measure the strength of man by Gods commandements, be altogether deceiued. For Christ commandeth vs: Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy mind. And againe, Be you perfect as your Father which is in heauen is perfect. But what is he which confesseth not, that he can neuer come to that diuine perfection, nor loue him with that loue that is due? Mat. 23. 37.

Therefore as it is notably written by *Austin*; God commandeth that things which we cannot doe, that we might know what we ought to aske of him. Which indeed may appeare euē by this, that euery where by the Prophets, the Lord commandeth vs to turne vnto him, and to repent vs of our sinnes. But *Ieremy* answereth, Conuert me Lord, & I shall be conuerted: when thou didst correct me, I did repent. For this cause the same *Austin*, which handled this doctrine of free will most excellently, writeth in another place, O Lord giue me that which thou commandest, and command what thou wilt. In Euch. ad Lauren. De gra. & lib. arbit. 16 Ier. 31. 18. Eze. 18 30. Ioel. 2 2. Confes. 2. 10. 2

Theoph. Indeed this is a solution, or answere to that obiection, not to be despised.

Mat. I doe adde, that it may be gathered out of *Paul*, that exhortations to holinesse of life, haue not their foundation vpon our naturall powers, but vpon the promise of

God,

God, wherein hee promiseth to be with vs, nor to help our Free-will in part, but wholly and altogether himself alone to make it good in vs.

Theoph. Bring some places out of Paul, for the confirmation of this doctrine.

2. Thes. 5. 23. 24. *Mat.* Writing to the Thessalonians, when hee hath admonished them to liue blamelesly, iustly, and soberly, in loue and patience, hee prayeth to sanctifie them, to the end they might be able to performe those things: and at length saith, Faithfull is he that hath called you, which will also doe it. In another place also, after he had exhorted the Philippians to worke out their owne saluation with feare and trembling; presently he addeth: For it is God which worketh in you both the will and the deede, euen of his good pleasure.

Phil. 2. 12, 13.

Theoph. What vse is there of exhortations, admonitions, and reprehensions to the vnbeleeuers.

Mat. They shall be a witnesse against them, when they come to the iudgement seate of God: For they shall the more be conuinced of rebellion against God, and of the hardening of their owne hearts.

Theoph. I am now well furnished against those that shall hereafter set upon me with that obiection.

To conclude, it seemeth to mee, that this doctrine may fitly be referred to that, which sometimes I haue heard of thee, namely, that all the sinnes of men be of themselues, and not of God; but that their good workes, if they doe any, be not of themselues, but of God.

Mat. True. Neither is there any cause, why we should feare to receiue this for true doctrine, forasmuch as it tendeth both to the glory of God, and the throwing downe of our selues, which is a most certaine marke, whereby we may discerne or know true doctrine from false, according to the rule of Christ.

Ioh. 7. 18.

Theoph. Now we are to goe forward to the rest. We haue at large handled the first effect of the holy Ghost, let vs therefore come to the other. How makest thou the holy Ghost the author of our vnion, or being made one with Christ, which in the beginning of this Chapter thou didest attribute vnto faith?

In what sense the holy Ghost is said to be author of our vnion with Christ

Mat.

Mat. When I did attribute or giue it to faith, I did it according to the vſe of the Scripture: but this I meant, that faith is the inſtrument, and as it were a ſpirituall hand, by the which we doe receiue Chriſt with all his gifts. In the meane time, this is to be vnderſtood, that the holy Ghoſt is author of them all. For the vniting of vs to Chriſt, which is in heauen, is not done but by his owne diuine power. Adde hereunto, that the holy Ghoſt begetteth faith in vs, & thereby ſanctifieth vs, that ſo we may be made fit to receiue Chriſt, & apply him with all his gifts vnto our ſelues.

The fourth part of the Apoſtles Creed: which is concerning the Church.

Theoph. We haue expounded three parts of the Creed: it remaineth that we come to the fourth, which concerneth the Church. Now there come two things into my mind, whereunto I would haue thee to anſwere. Firſt,

1. What the Church is; And
2. Why thou ſaidſt, that by the working of the holy Ghoſt, we are ioined with it.

Mat. The word *Church* ſignifieth a companie: in this place it is taken for the company of the faithfull choſen of God. What the Church is.

But although the Church be onely one, which is the ſpouſe and myſticall body of Chriſt, yet it is wont to be conſidered in two reſpects.

1. As it is inuiſible. And
2. As it is viſible.

Theoph. What doeſt thou vnderſtand by the name of the inuiſible Church?

Mat. All the elect, which may be diuided into three ſorts. Of the inuiſible Church.

1. The firſt, of them which already bee receiued into heauen, who are therfore called the Triumphant Church; becauſe, hauing ouercome all temptations and troubles, they enioy the heauenly glory.
2. The ſecond, is of them which do yet liue in the earth.
3. The third, of them that are yet vnborne. Now theſe three parts in that laſt day ſhall be gathered together into one body, and they ſhall be a Church altogether Triumphant and Glorious.

Theoph.

Theoph Which is the visible Church?

Of the visible Church. *Mat.* The company of the faithfull, gathered together in the name of Christ, to bee instructed and confirmed in his faith, by the sincere preaching of the word, as also by the right and lawfull vse of the Sacraments; which are two most certaine markes, wherewith God would marke her out, and as it were set her forth to be seene, that she might be knowne of all her children, and they might be gathered vnto her.

Now this is that which is called the Militant Church; because continually it warreth with the diuell, the flesh, & the world.

Theoph. Why will God haue all his children ioyn themselues to the visible Church?

Mat. That he may be worshipped of vs, which is, when we do agree together in calling vpon him, and that he, as a good housholder, may feede vs with his word the spirituall foode, wherewith we may be daily strengthened, vntill he bring vs to the celestiall inheritance.

Theoph. What is the vse of this article?

Mat. You shall most easily perceiue it, if you do but marke the testimonies of praise and cõmendation, wherewith *Paul* decketh the Church, which indeed are answerable to diuers places of the Prophets. Now they be three, and that most excellent: For he termeth her,

1. The House of God.
2. The pillar of truth.
3. The Mother of all the faithfull.

1. Tim. 3. 15.

Gal. 4. 26.

Theoph. We are to examine the reason of these titles giuen vnto her. And first of all, why dost thou call it the house of God?

Mat. That we may vnderstand, that God dwelleth in his Church, doth defend it, and guide it by his holy spirit. Euen as Chirst himselfe saith: Where two or three bee met together in my name, there am I in the midst of the.

Math. 18. 19.

Theoph. Why is it called the Pillar of truth?

Mat. Because by the ministery thereof, God preserueth his truth in the world.

Theoph. What is that truth?

Mat. Christ himselfe, when as hee is acknowledged to

be not only very God and very man in one person, but also a Sauiour and Redeemer, which is the most certaine truth and most profitable to the beleeuers: for by it they attaine eternall life. Which Christ himselfe affirmeth in these words, I am the Way, the Truth, and the Life. Ioh. 14.6.

Theoph. Therefore it followeth, that this Church which we beleeu, forasmuch as it is the pillar of truth, cānot erre.

Mat. Indeed in those points which appertaine to the person and office of Christ, it cannot erre: but in some other parts of doctrine, it may erre; which falleth out not seldome.

Theoph. Why may it not erre in the things which concerne Christ, as well as in others?

Mat. Because by the testimony of *Paul*, Christ is the only foundation of the Church, which being taken away, it can no more stand, than an house without a foundation. 1. Cor. 3. 11

Theop. What if the Church erred in those things?

Mat. It should then not be a Church, but rather the Synagogue of Satan: seeing it had ouerthrowne or pulled downe Christ the true foundation of it.

Theo. But Christ seemeth to haue ordained another foundation of the Church beside himselfe, namely *Peter* the Apostle, to whom he said, Thou art *Peter*, and vpon this rocke will I buid my Church. Of the foundation of the Church.

Mat. The name of rocke no way can or ought to be referred vnto *Peter* himselfe, although the words may seeme to beare it. For *Paul* affirmeth, that no other foundation cā be laid by any, besides that which is laid, which is Iesus Christ. Moreouer, how absurd a thing should it bee that the Church which is inuisible, should haue her foundatiō in mortall man, and that which is more, one very weake, so as not long after he denied Christ? Verily, it had need of a stronger foundation, that it may be able to stand against so many assaults, wherewith it hath beene and still is set vpon, by the diuell and the world, euen from the beginning. 1. Cor. 3. 11

Theoph. Deliuer therefore the true sense of these words of Christ to *Peter*.

Mat. Because *Peter* had confessed Christ to bee the Sonne of the liuing God, Christ answereth; But I say that thou

thou art *Peter*. Now he is called by that name which
Math.4.18 Christ had before giuen vnto *Simon*, because hee was a liuing stone in the building of the Church, who acknowledged Christ to be the Sonne of God, and therefore the chief stone of the Church. When therefore he addes; Vpon this Rocke I will build my Church, that is referred to that rocke which *Peter* himselfe had confessed. *Austin* agreeth with this interpretation: for he saith, The Church
Vpon Iohn is built vpon the rocke whereof euen *Peter* had his name:
tract.12.4. therefore truely the Lord saith; Vpon that rocke will I build my Church, *Peter* had said, Thou art Christ the Sonne of the liuing God. Vpon this rocke therefore, saith he, which thou hast confessed, I wil build my Church. For the rock was Christ, vpon the which foundation, *Peter* himselfe was builded: For no other foundation can any man lay, but that which is already laid, which is Christ
1. Pet. 2.5. Iesus. These be the words of that Father: wherewith also agreeth that which *Peter* saith, when hee exhorteth the faithfull, that as liuing stones, they would bee built vpon Christ, that chief stone. But he prooueth this out of the testimony of *Esay*: Behold I put in Sion a chiefe corner stone, elect and precious, in whom whosoeuer beleeueth, shall not be ashamed. He addeth also out of the Psalme: The stone which the builders refused, is made the head of the corner, that is to say, vpholdeth all the building.

Theoph. Hitherto we haue heard sufficiently of the second thing testified in the praise of the Church: we must come to the third. Why is it called the Mother of vs all?

Mat. First, because God therein hath begotten vs with the incorruptible seede of his word. And then, because he hath put vs ouer vnto it, as to a speciall good Mother, to bee gouerned and brought vp, that we may daily increase and grow in faith, vntill wee attaine to the inheritance of our heauenly Father. Wherefore, whosoeuer refuse the gouernement of his Mother, can neither haue God for their Father, nor claime to themselues any right in his inheritance.

Theoph. Let vs consider the very words of the Creede,
Why the Church is called holy. and first of all; Why is the Church called holy?

Mat. For two causes: the first and chiefest whereof is this

this, because as *Paul* speaketh, It is sanctified after that he hath cleansed it, by the washing of water, through the word. As if he should say, that it was made cleane from all sinne, by the precious bloud of Christ, which is daily presented vnto vs, both in the Word and in the Sacraments. Eph. 5. 26.

The other cause is, for that the members of it, which indeed are regenerated and sanctified by the holy Ghost, do apply themselues diligently to holinesse of life: wherein by the benefit of the Ministery of the Church, they go forward euery day somewhat. Notwithstanding in themselues it is certaine, they be defiled with many filthinesses and sinnes, which indeed are not imputed vntō them: for they are partakers of Christs merits, by whose helpe they obtaine forgiuenesse of sins.

Theoph. Let vs come to the other title of the Church: why is it called Catholike or Vniuersall?

Mat. That we may vnderstand, it is not now tied to any certaine place or people, as we read it was vnder the Law, before the comming of Christ: but that it is dispersed and scattered throughout the whole world, and distinguished into many members, which are particular Churches, gathered together in sundry places, which notwithstanding make one body of the Church: for they bee endued with the same faith, and hope in Christ. Why the Church is called Catholike.

Theoph. It may seeme then, that the Church which was before the comming of Christ, was diuers from ours. Of the Church before Christ.

Mat. Thou gathereſt ill: for although in some circumstances it differed from ours, yet it was one Church in substance, forasmuch as both of them acknowledge,

1. One and the selfe same Father, God.

2. One Iesus Christ, Redeemer, and Mediator.

3. Because also that old Church had the same hope with vs, namely, to obtaine saluation by faith in him; by the which faith, the beleeuers euen then communicated with his body, and therefore were partakers of his gifts.

4. Because they had the same ministery of the Word and Sacraments with vs, as concerning the substance.

Theoph. But how could this be, that the faithfull should be partakers of the true body of Christ, which was not yet borne?

Mat. It was then indeede ſpiritually receiued by faith, as it is this day of vs; this onely is the difference, that our faith looketh to Chriſt now long agoe manifeſted; but the faith of thoſe Ancients looked to Chriſt, which was not then come. Neither were they therefore excluded from the true partaking of him. For all things are preſent with God. Hence is that of *Iohn*, The Lambe (meaning Chriſt) ſlaine euen from the foundation of the world.

Apoc. 13. 8.

Chriſt alſo affirmeth the ſelfe ſame thing, when he ſaith, *Abraham* reioyced to ſee this my day, and hee ſaw it, and was glad.

Iohn 8. 56.

Theoph. But bee there any places of Scripture, whereby this may bee determined, that the faithfull, which were vnder the Law, were truely and indeede partakers of Chriſts body?

Mat. There be. For *Paul* ſaith, that all the Fathers did eate the ſame ſpirituall foode with vs, and that they all dranke the ſame ſpirituall drinke: for they dranke of the ſpirituall rocke that followed them, and that rocke was Chriſt. By which words he meaneth, that the Fathers by their Sacraments did no leſſe communicate with the body of Chriſt and his gifts, than we doe at this day by ours.

1. Cor. 10. 3

Theoph. What then is the difference betweene their and our Church?

Mat. There be reckoned not one, but foure.

Firſt, becauſe the old Church did ſet forth Chriſt his death and reſurrection darkely, by certaine outward ceremonies, as ſacrifices, lights, waſhings, and ſuch other, which of the ſame Apoſtle are called ſhadowes of things to come, but the body is Chriſt.

Col. 2. 17.

Wherefore, ſeeing that by his comming he hath put an end to thoſe ceremonies, he hath now diſcouered and manifeſted himſelfe farre more openly to vs. For he commeth forth, as it were in the mid-day, abounding with his gifts, that euery one may ſee and know them. For this cauſe the Apoſtle compareth the Fathers which liued vnder the law vnto children, which did learne as it were their letters and firſt grounds, to giue vs to vnderſtand, that we may be called learned and skilfull, if we be compared with them.

This therefore is the firſt difference.

Theo.

Theoph. Declare the second.

Mat. This consisteth in amendment of life: for as the knowledge of Christ is greater, so also the efficacy and working of the holy Ghost is far greater, which mortifieth our flesh, so as we do more earnestly obey his commandements, according to the promises declared by the Prophets; This is the couenant which I will make with the house of Israell: After those dayes (saith the Lord) I will put my Law in their inward parts, and wil write it in their hearts: I will put my spirit within you, and will cause you to walke in my statutes, and to keepe my iudgements, that you may doe them. Yet not that the godly before the comming of Christ, were without the spirit of regeneration, but that we might be taught how the Lord in the very comming of Christ, by whose bloud hee renewed the couenant with vs, did more abundantly bestow his gifts vpon his people. For this cause, the Lord suffered not a few blemishes of the Israelites, which among vs were not to bee borne: no otherwise, than as a most wise Father will beare with many childish faults of his sonnes, as long as they bee children, but when they be come to yeares, hee will in no case beare them. Ier 31 33. Exec. 36. 72

Theoph. I would haue thee shew me some example.

Mat. I will alleadge one. The bill of diuorcement, which was nothing else, but a libertie to put away the wife, euen for the smallest cause. But the Lord affirmeth, that it was permitted to the Israelites, for the hardnes of their hearts, that is to say, as well for their rudenesse, as for their infirmity. Notwithstanding hee sheweth, That for the time to come it was not lawfull, but for fornication. Mat. 19. 8.

Theoph. But it may be obiected, that wee are so far off, from excelling the fathers of the Israelitish Church, in holinesse and sanctimony of life, that contrariwise, there bee not a few of them found, which did a great deale goe beyond vs, such as were *Moses, Elias, Daniel*, &c.

Mat. When wee speake of the difference betweene the Church of the Israelites and ours, wee must not alleadge some speciall gifts granted to some speciall men, but it must bee considered, what was the whole body of that Church, for therein standeth the difference.

Theoph. Declare the third difference.

Mat. It is herein, that euerlasting life was obscurely and darkely offered to the Israelites, wrapped or folded vp in earthly promises. For they were children, as *Paul* speaketh, whose age farre more esteemeth some small things, than those that be of the best value. But now after we be come to age, and are taught the Gospell, by meanes whereof the benefite of eternall life is much more plainely made knowne vnto vs, wee are in the very right way, led to the hope and meditation of it, neyther doe wee stay in these earthly and fraile things. And this was the cause why the Fathers vnder the Law esteemed this life more than we ought to esteeme it.

Theoph. Now remaineth the last difference.

Mat. It is that whereof by the way we made mention: namely, that the Church vnder the Law, was as it were bounded with the borders of Iudea, or shut vp within that countrey. But now it is scattered throughout the whole world, neither is it tyed to any place.

For this cause, Christ when he sent forth his Disciples to preach the Gospel before his death, in plain words forbad them to goe to the Gentiles, but to the lost sheepe of
Mat. 10, 5. the house of Israel. But after his resurrection, when he had put an end to the ceremonies of the Law, he biddeth his
Mar. 16, 16 Apostles, going into all the world, to preach the Gospell to euery creature.

Behold what the differences bee betweene the old and our Church. Now these haue been the causes, that the bookes of the Bible, which respect the state of the Church before Christ was borne, had the name of the old Testament; and those, which were written after his resurrection, are called the new Testament, or the new Couenant: yet not that there be two Couenants, or two Testaments betwixt God and his Church: for there is onely one, which is diuersly considered.

Theoph. Let vs goe forward to the rest. What is the reason why we say, I beleeue the Church, and not, I see the Church?

Mat. Although particular Churches be seene of vs, yet because there is intreated of the Vniuersall Church, which

we

we cannot behold with the eies of the body, therefore we doe not say, I see, but, I beleeue the Church. I adde moreouer, that the Church properly is no other but that company of the elect. For the hypocrites and reprobates which are mingled with the particular Church, are not members of the Vniuersall Church. I doe adde furthermore, for a larger declaration hereof, these two arguments: First,

1. That it falleth out not seldome, that by the persecutions of the enemies, the Church is so scattered, that it seemeth almost to be cleane put out. Howbeit, it is not so, but onely for a time it is remooued from our sight, euen as the wheat lieth hidden vnder the chaffe. Which indeed came to passe in the daies of *Eliae*: for the Prophet complained that he alone was left. For he thought that all the people were fallen away from the true Religion. Notwithstanding the Lord answered: There be remaining vnto me seuen thousand, which haue not bowed their knee before *Baal*. Therefore when the Church is hidden, either in the whole or in the parts, yet ought wee not thereupon to cease to beleeue that it is. For the Lord said by the Prophet, that Israels seed should not faile, as long as the Sun and Moone should bee in the heauens. The same thing doth Christ confirme, when he saith, that it shall neuer be, that the gates of hell shall ouercome the Church, that is to say, that neither the Diuell nor his Angels shall euer be able to bring to passe the finall or vtter destruction of the Church, howsoeuer God sometimes so giue them the bridle, that is to say, such liberty, that they bring vpon it great calamity. The Church therefore may most fitly be compared to that bush, which *Moses* heretofore saw in the wildernesse, which burnt in the fire, & was not consumed.

1. King. 19. 11.

Ier. 31. 36.

Exod. 3. 2.

Theoph. How doth the speech of the gates of hell, whereof Christ maketh mention, agree with the practises, deceits, and counsels of the Diuell.

Mat. It is a similitude or likenesse taken from commonwealths, in the which in former times, iudgement was vsed at the gates of their cities, where also the store of Armour and munition of wars was kept. Hereupon it grew, that commonly in ancient times the gates were taken for strength and counsell.

Gen. 24. 60

Iud. 5. 8.

Theoph. Bring forth the other argument, by the which thou maiſt proue, that the Catholicke Church is to be beleeued.

Mat. It is drawne from this: that although in it there haue alwaies beene many elect (ſeeing the Word of God is neuer preached in vaine) yet neuertheleſſe all they that ioine themſelues to particular Churches, doe not ſtraightway belong to the vniuerſall Church. that is to ſay, are not by and by of the number of the faithfull and choſen. For as (ſaith *Auſtin*) there be many ſheepe without the ſheepfold of Chriſt, which God in his time will call: ſo there be many wolues in the very Church, whoſe hypocriſie the Lord in their time will diſcouer. Therefore to vſe the words of the Apoſtle, God onely knoweth who be his. And this is the cauſe, why making mention of the inuiſible Church, I comprehend vnder it the elect of God ſtill liuing in the earth.

Hom. 45. vpon Iohn.

2. Tim. 2.

Theoph. But are the elect themſelues, being called of God, and ioyned to the particular Churches, vncertaine of their ſaluation?

Mat. No not ſo. For each of them may know their owne faith, by a diſcerning thereof put into them by the holy Ghoſt; but anothers faith they cannot. The word of beleeuing containeth all theſe things. For it is as if thou ſaideſt, I beleeue that there is a certaine company of the faithfull and elect in the Church, which God defendeth in this world, of whoſe number I certainely know that I am. In the mean time, Chriſtian charity requireth this, that we iudge well of all thoſe that haue ioined themſelues to particular Churches, ſo long as they ſhew themſelues tractable, and doe obey admonitions.

Theoph. It commeth to my remembrance, that the article of the Church is ſet after the article of the holy Ghoſt, becauſe the holy Ghoſt beareth witneſſe within vs, that we be members of it.

Mat. Not onely for this cauſe, but eſpecially becauſe it is gathered together by the diuine working of it, by the which indeede wee are knit together into one body with Chriſt, and are partakers of all his gifts: that is to ſay, the merit of his death is communicated vnto vs, by the which

we

we obtaine forgiueneſſe of ſinnes; the force alſo of his reſurrection is imputed to vs, whereby wee ſhall riſe againe glorified in that laſt day, and ſhall liue eternally with him. All which things are in the Creed in exact order ſet down preſently after the article of the Church.

Theoph. Hitherto we haue ſpoken ſufficiently of the true Church: and ſo wee haue diſpatched the firſt point that I propounded. Let vs therefore come to the other. What is the reaſon that thou ſaidſt, we were no leſſe ioyned by the holy Ghoſt with the Church, than with Chriſt? Of the communion of Saints.

Mat. Becauſe it cannot ioyne the faithfull with Chriſt, but it doth alſo ioyne them together among themſelues, euen as the members cannot be ioyned with the head, but they be alſo vnited together into the body. Now this is a moſt fit ſimilitude, and beſt agreeth to the vnion which we haue with Chriſt. For as the head, if it be ioyned with the members, guideth them, nouriſheth them, and giueth them life and motion; euen ſo Chriſt performeth all theſe things to his Church, with the which hee is made one by the working of the holy Ghoſt. For this cauſe is this ſentence ſo often repeated of the Apoſtle; Chriſt is the head of the body of the Church. The faithfull are the body of Chriſt, and members for their part. Therefore Chriſt himſelfe giueth his owne name to the Church, as when he reproued *Paul*; *Saul, Saul*, why perſecuteſt thou mee? and this he doth becauſe the head and members be one. Col. 1. 18. 1 Cor. 12. 27. Act. 9. 4.

A ſhort expoſition of the Apoſtles Creed.

Theoph. Thou haſt made mee to vnderſtand all the articles of the Apoſtles Creed: Neuertheleſſe, to the end the things which thou haſt ſaid may ſticke the faſter in my minde, I deſire that the ſumme of the ſame articles may be againe laid forth in ſome ſhort Paraphraſe, or expoſition, as alſo to be taught how the faithfull may apply them to themſelues.

Mat. Thou deſireſt a thing (except I be deceiued) not vnprofitable. Therefore euery one may comprehend the ſum of the Creed, and apply it to himſelfe, in theſe words; I put my whole truſt in God the Father, as in him which will bleſſe mee. For I doubt not, ſeeing he is the father of I beleeue in God the Father.

Iesus Christ, but he is also my Father, and therefore loueth me perfectly and infinitely, euen as hee himselfe is perfect and infinite.

Almightie, maker of heauen and earth.

Now, that will of his cannot be hindred by impotency or weakenesse, as that of our earthly parents is wont to be. For he is omnipotent, and hath all creatures, as well those that be in heauen, as those that be in earth, in his hand to doe me good, to keep me safe from all sinnes, and to help me in all my necessities, so far forth as he himselfe shall know to be expedient for me: who also doth so keepe in, bridle, and hold backe the diuell, and all mine enemies, that they cannot by any meanes hurt me.

And in Iesus Christ his only Son our Lord.

I doe also put my whole trust in Christ Iesus our Lord, the onely Sonne of God, of the same essence with the Father and the holy Ghost, who came downe into the earth that hee might lift mee vp into heauen, which was made man, to the end he might haue the same God with me, and I might haue the same Father with him. For these bee his words, I ascend or goe vp to my Father, and your Father, and my God, and your God.

Ioh. 20.17.

Which was conceiued by the holy Ghost, born of the Virgin Marie, suffered vnder Pontius Pilate.

Who also, that he might reconcile me to God the Father, was conceiued by the holy Ghost, and borne of the Virgin *Marie*: Moreouer, vnder *Pontius Pilate* hee suffered all the reproaches which I had deserued. For he was bound as a guilty person, that I might be loosed out of the chaine of the diuell and sinne. Hee was condemned of an earthly Iudge, notwithstanding he were most iust & innocent, that I which am guilty of innumerable transgressions, might bee discharged before the tribunall seate of the Heauenly Iudge.

Who in scorne was cloathed in purple, and crowned with a crowne of thornes, that hee might make me partaker of his glorious crowne, and kingly dignity.

Crucified, dead and buried. He descended into Hell.

Who was nailed to the Crosse, dead and buried, that he might deliuer me from the curse of death, and slauery of sin, and the tyranny of the diuell.

Who for me descended into hell, while as he in the very time of that passion, suffered both in soule and body, the fearefull torments of the wrath of God, which I had deserued, and wherewith I should for euer haue been ouer-

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whelmed in hell: who also the third day rose againe from the dead, that for my sake death being fully ouercome, hee might giue me life. The third day he rose againe from the dead.

Who finally ascended into heauen, from whence I was banished for my sins, that he might set open a passage for mee into it, and might in my name take possession of the heauenly kingdome. Hee ascended into Heauen.

But now he sitteth at the right hand of God the Father Almighty, and there continually maketh intercession for mee with his Father, and offered for mee the merit of his death, that so he may become mercifull vnto me. Sitteth at the right hand of God the Father Almighty.

I beleeue also that at the last day he shall come visibly downe from the heauens to iudge both quicke and dead. Neyther is there any cause why I should feare or be affraid of condemnation, seeing I shall stand at the iudgement seat of that Iudge, which is also my Patron & Aduocate. I do therefore assuredly know, that he will giue sentence on my side and absolue me, that I may be partaker of his glory. From thence shall hee come to iudge the quick and dead.

I doe also put my whole trust in the holy Ghost, which is God of the same essence with the Father and the Son, who also hath ioyned me with Christ, and sanctified me in him. I beleeue in the holy Ghost.

Which beareth witnesse with my spirit, that I am the childe of God.

Which maketh request for mee with sighes that cannot be expressed.

Which comforteth me in aduersity.

Which kindleth a desire in vs to lead our liues in the obedience of God, strengtheneth vs, & finally giueth vs the gift of perseuerance to the end. Confirmeth and strengtheneth me against all temptations. If at any time I fall, he raiseth me vp by true repentance, and assureth me of assistance with his power, euen vnto death.

I beleeue the Catholike Church, gathered together by the power of the holy Ghost, that is to say, the company of the faithfull chosen of God, which are scattered throughout the whole world, of whose number, I doe certainely know my selfe to be one. The holy Catholike Church. The communion of Saints.

I beleeue that all wee which are faithfull, are so vnited

and

and ioyned with Christ our head, that wee are made partakers of his gifts, that is, of the merit of his death and the power of his resurrection.

The remission of sins. Resurrection of the body. The life euerlasting.

Whereupon I am assured of the full forgiuenesse of my sinnes, and of my glorious resurrection in the last day, (which the partaking of eternall life shal follow) together with all the faithfull and elect, with whom he shal for euer be praised of me in the heauens.

Theoph. I haue verily heard of thee an excellent Paraphrase or short exposition of the Apostles Creed, and such a one as doth not a little serue for edification. But that thou maiest prouide for, and helpe the memory of the vnlearned, draw all this into a short sum as thou canst.

The sum of the Creed.

Mat. It cannot be made shorter than if thou say: I put the whole hope of my saluation in one Iesus Christ crucified, who being giuen vnto me by the mercy of the Father, communicateth himselfe vnto me by the power of the holy Ghost, to make me partaker of the merit of his death, and also of eternall life. Now this agreeth with that which the Apostle saieth: I esteemed not to know any thing among you, but Iesus Christ and him crucified.

1. Cor. 2. 2.

Theoph. I am fully satisfied with this exposition of the Apostles Creed, and it containeth many things, which bring no small comfort to the hearers. And I beseech our good and heauenly Father, to engraue them in our hearts by the working of the holy Ghost, that so wee may earnestly acknowledge & steadfastly beleeue that immeasurable loue wherewith he loueth vs in Christ Iesus, by whom he hath redeemed vs from euerlasting death, and hath taken vs for his children, that at length we may be heires of his kingdome.

Mat. But now night draweth on, wherefore I would aduise, that we deferre the rest till to morrow: Farewell *Theophilus*.

Theoph. Fare you well also *Matthew*.

The end of the first Booke.

The Second Booke Of Christian Religion.

Wherein the teſtimonies of our Saluation are declared.

CHAP. I.

Of good workes, by the which the faith that is hidden in our hearts is manifeſted, that it may be ſeen and knowne.

THEOPHILVS.

GOd ſaue the moſt dearely beloued *Matthew*.

Mat. God ſaue thee alſo moſt louing *Theophilus*. Haſt thou thought vpon the things which we handled yeſter-day.

Theoph. Yea indeede, moſt diligently, inſomuch as they occupied my mind in my ſleep: whereof to make proofe, if it be not troubleſome to thee, I wil comprehend them in a ſhort ſum, which ſhal be as an entrance for vs to the reſt.

Mat. Thou ſhalt do me a very great pleaſure.

Theoph. The ſumme of our ſpeech yeſter-day may bee referred to foure heads.

1. The firſt whereof, is of God, diſtinct in three perſons. Who alſo by his prouidence gouerneth all things, is moſt perfectly iuſt, and moſt perfectly mercifull.

2. The ſecond is of man, who being by his owne nature a moſt wretched ſinner, is guilty of eternall death before the iudgement ſeat of God.

3. The third is of Chriſt Ieſus, whoſe death is a moſt preſent remedy for our ſaluation.

4. The fourth is of faith, whereby that remedy is applied to vs for our ſaluation.

Now, vnleſſe I bee deceiued, order requireth, that wee ſpeake of good workes, which doe neceſſarily cleaue vnto faith, and be effects of it. Moreouer, ſeeing in the firſt two chapters of the former Booke, it hath beene declared what manner one God is, and the third and fourth chapters, what a one he ſheweth himſelfe towards vs; this one thing ſeemeth now to remaine, that wee vnderſtand, how wee

should carry our selues towards him, that is to say, what workes are to be done of vs, that we may obey him, and be acceptable to his Maiesty.

Mat. Thou hast very well deliuered the summe of our yester-daies talke: I doe also allow the order propounded by thee concerning good workes.

This one thing remaineth, that you moue your questions of them in some easie method, to the end, that this place which of it selfe is somewhat intricate and doubtful, may be plainely and cleerly handled of vs.

Theoph. I haue no easier method, than that which sometimes I learned of thee: namely, that all this discourse be brought vnto three heads.

1. First, what be those good workes to bee done of vs, that we may please God.

2. How we may performe those workes.

3. And thirdly, to what end we must doe them, and what is the vse of them.

But in the former Booke, when wee spake of regeneration, we did sufficiently discusse this second point, For we taught that man of himselfe could doe no good thing, and that God by his spirit, wrought in vs both to wil and to be able to doe. We are therefore to examine the other two points which are behinde, which will cause vs to diuide this chapter into two parts, if it so seem good vnto you.

The first part of this Chapter sheweth what good workes we ought to doe

Theoph. Let vs therefore come to the first part: namely, what good workes are to be done that we may obey God.

Mat. Before wee goe any further, wee are to call vpon God, without whose guidance we cannot thinke of, much lesse performe any good thing. I do therefore beseech our good God and heauenly father, to giue vs the spirit of wisdome and vnderstanding, that the things which we shall speake of good workes, may agree with the truth, so as they may tend to his glory, and the building of his Church. Now *Theophilus*, doe I answer to thy question; That we must doe those good workes to obey God, which himselfe hath commanded in his owne Law.

Theoph.

Theoph. Why so?

Mat. For he hath plainely forbidden to adde any thing to it, or take ought from it, and hath commanded that no man should turne aside from it, either to the right hand or to the left. Deut. 4.2. Deut. 5.32.

Theoph. What if men be so rash that they dare do it?

Mat. The Lord will not accept their fooliſh deuices for good workes, but will demand of them, that which in former times he demanded of the Iſraelites: Who required theſe things at your hands? Eſa. 1.11.

Theoph. I confeſſe it to be a moſt iuſt and righteous thing that the worſhip of God ſhould be according to his owne preſcript, and not after the inuentions of men: foraſmuch as we alſo, which are created of him, do require this of our ſeruants, that they ſerue vs according to our direction.

Mat. Right: for otherwiſe we might thinke our ſelues not the maſters, but the ſeruants of our ſeruants. Should it therefore be righteous and iuſt, that God which is our Creator and Lord, ſhould allow that in vs, which we our ſelues condemne in our ſeruants, as a thing vnrighteous and vniuſt?

Theo. Seeing they only be good works which God hath commanded in his law; let vs ſee what the law of God is. The Moral Law.

Mat. It is that which himſelfe deliuered to his people by the hand of *Moſes*, which alſo with his owne finger hee wrote in two Tables of ſtone, forty dayes after the deliuerance of the people out of their bondage in Egypt, which is alſo commonly called the morall law; beginning thus, Heare Iſael, I am the Lord thy God. Exod. 20.2. Deut. 5.6.

Theoph. Why is it called Morall?

Mat. Becauſe it intreateth of manners, as it appeareth by the etymology or true interpretation of the word. For it ſheweth vs the vertues to be followed, to obey God, as alſo the vices to be auoided, leſt we incurre his diſpleaſure. But it is alſo called Morall, to put a difference between the Ceremoniall, which comprehendeth the ceremonies preſcribed of God in the old Church, as alſo between the Iudiciall or Politicall law, which containeth iudgements, and the penalties to bee inflicted vpon ſuch as breake this Morall Law. The Morall law diſtinct from Ceremoniall & Iudiciall.

Theoph.

Theoph. Is not this morall law, the same doctrine where-of the Philosophers wrote so many books, and which they called Morall Philosophy?

The Morall law grauen in the minds of men as it were renued by Moses & expounded in many places of Scripture.

Mat. Yes verily. For it is nothing else but the Law of nature, which God hath engrauen in the hearts of men, which also, because by little & little it wore out (for it was greatly darkened by sinne) he did as it were renew by the proclaiming and writing of it. Therefore concerning the Philosophers, they onely attained vnto, and taught the shadow of that, the body whereof, & the very truth it selfe, is most briefly purtraied or painted in this law; and is after beautifully set out in the proper colours, in the writings of the Prophets and Apostles. For the Prophets and Apostles, so often as they intreate of vertues and vices, bee the true Interpreters of the Law.

Theoph. Wherefore saiest thou that the Prophets and Apostles, when they speak of vertues and vices, be the true Interpreters of this Law?

Mat. Forasmuch as the Lord forbad to adde any thing to the Law, or take ought from it, it followeth necessarily, that it is most perfect, and that therefore whatsoeuer the Scripture doth in any place command or forbid vs, ought of necessity to be referred vnto the law, and be accounted an exposition of it. And indeede by this meanes he would take away all excuse from the transgressors of the Law.

Theoph. How?

The Morall law comprised in very few words.

Mat. First, that no man should pretend the largenesse of it as an excuse, why he had not learned it by heart; the Lord would haue it brought into so many precepts, as we haue fingers vpon our hands. Whereupon more than once it is called of *Moses*, Ten words.

More largely declared.

Afterward, lest any by the shortnesse should seeke to excuse himselfe, that he could not come to the vnderstanding of it, the Lord would expound and declare his owne mind more largely by his Prophets and Apostles.

The exposition of the Morall Law.

Theoph. We are therefore to examine this Morall Law. How many parts be there of it?

Mat. The Lord himselfe is the diuider of it, and hath di-

diuided it into two Tables. In the former whereof, being perfected in foure Commandements, he would establish true religion: for, it teacheth all the worship which he requireth of vs. But in the latter, in sixe Commandements he hath taught, that loue, friendship, and fellowship, ought to be kept among men: for in it hee hath commanded all those things which serue to maintaine peace and agreement amongst vs. Briefly, the first Table commandeth all those duties which man oweth vnto God: & the latter, all that man oweth to man, according to the will of God. For the commandements of the latter Table are to be referred to the former, that is to say, they ought to be kept, not indeede for our neighbours sake, but for Gods sake, who hath commanded them.

2. Tables.

The sum of the Morall Law.

The first Table of the Law.

Theo. Now we must come to the exposition of the foure Commandements of the first Table. I doe therefore demand of thee, what order thou thinkest meete to bee kept, that the whole matter may be made the plainer?

Mat. 1. My aduice is, that in the first place, we expound the Preface set before the Law.

The order of the first Table.

2 Secondly, I will deliuer some generall rules of speciall good vse, to giue light to euery Commandement.

3. Which things being set downe, these foure commandements of the first Table shall generally be expounded, and withall, we will obserue, how well they agree one with the other. And at length we will come to the exposition of each Commandement by it selfe.

The Preface of the Law.

Heare O Israel, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Theoph. I will follow the order which thou aduisest, and will begin at the Preface of the Law. What then is the meaning of it?

Mat. First, the Lord would haue vs attend to the hearing of the Law, when he saith: Heare Israel.

2. He doth also challenge to himselfe power, and the right of authority in these words; I am the Lord: wherein he

he sheweth, that we owe him obedience as vnto our Lord.

3. But because hee requireth of vs, not a constrained, but a voluntary and willing obedience, he allureth vs vnto it, by a rehearsal of his loue towards vs, & that is propounded in these words, *Thy God*, that is to say, which doth embrace thee with good will and fauour.

Finally, hee bringeth forth a notable testimony of that loue, when he saith; Which brought thee out of the Land of Egypt, out of the house of bondage. In which words hee declareth the selfe same thing, as if hee should say; I haue deliuered you from the tyranny of the Diuell and Sin, that I might bring you to eternall life. For that temporall benefite in times past bestowed vpon the people of Israel, was a type or figure of the spirituall deliuerance of the Church.

Theoph. But the Lord seemeth not to speake to vs in these words, Heare Israel, but onely to the Israelites that came of *Abraham* and *Iacob*, to whom the name of *Israel* was giuen by the Angell.

Mat. The Apostle witnesseth, that all they that bee of
Gal. 3. 7. faith, are the children of *Abraham*. And therefore in the name of *Israel*, all the faithfull are spoken vnto; and yet not that the vnfaithfull & vnbeleeuers are exempted from keeping of the Law; but because they haue not eares to heare, much lesse an heart to vnderstand, therefore the Lord speaketh not vnto them.

Theoph. I haue attained the sense and meaning of this Preface. Now declare those generall rules, which thou saidst gaue light to the vnderstanding of the Law.

Mat. They be three: the first whereof is this, that when God commandeth good, he doth not onely forbid the euill that is contrary vnto it, which also is done in the lawes of men; but when he forbiddeth euill, he commandeth the good that is contrary vnto it: and this is peculiar or proper to the Law of God. For example. When God forbiddeth vs to take his name in vaine, hee doth on the contrary side command that wee hallow and honour it. When he forbiddeth, that any man steale, he commandeth vs to giue our selues vnto charity. And so of the rest of the commandements.

Theoph.

Theoph. Why are almost all the commandements, deliuered rather negatiuely than affirmatiuely, that is to say, so as they rather forbid euill, than command that which is good?

Mar. Indeed that is well marked of you, for only two, namely the last of the first Table, wherein the obseruation of the Sabbath day, and the first of the second Table, wherein the honour of parents be commanded, bee pronounced affirmatiuely, all the rest negatiuely, and so forbid euill. But this was done that we might vnderstand, that no man can giue his minde to that which is good, before he haue laide aside the euill that is contrary to it. Euen as we see that thornes must be first pulled vp, before good seede be sowen. Therefore the Prophet calling the Israelites to repentance, saith; Plough vp your fallow ground, and sow not among thornes. Moreouer, euery where in the holy Scriptures is this order kept; that first it forbiddeth euill, before it commaund good: as where the Prophets say; Cease to doe euill, learne to doe well; Decline from euill, and doe that which is good. Ier. 4. 3. Esa. 1. 16. Psal. 34. 19.

Theoph. Let vs come to the second rule.

Mar. The Lord minding to forbid diuers euills of the same kinde, hee comprehended them in the name of the greatest, and as it were the chiefest, to the end we might know, that the sinnes which seeme to be most small by the iudgement of men, are accounted with God of the same nature with that vnder the which they be forbidden: As for example. When God would forbid murthers, reuenges, iniuries, and priuy hatreds, he comprehended them all vnder the word *Murther*; to teach vs, that hee which hateth his brother, is a murtherer, as *Iohn* saith. The same is to be said of him, which looketh vpon a woman to lust after her: for Christ affirmeth, that such a one hath committed adultery in his heart. 1. Ioh. 3. 15. PMh. 5. 28.

Theoph. The third rule is behind.

Mar. When any vice is forbidden, not only they be forbidden that be of the same kinde, but also all the degrees by the which we come vnto them, yea, and all such things, which by any meanes may minister occasion of falling into such vices. On the contrary side, when vertue is com-

manded all those things to be commanded, that may draw vs on forward to it.

Theoph. Hauing now deliuered those generall rules, we are to consider the cohærence or agreement of the foure commandements of the first Table, according to the order which you did prescribe.

How the foure commandements of the first Table agree together.

Mat. I did therefore set downe this order, because it will bring great light to each commandement. Thou hast heard already, that in the first Table, God hath commanded the worship due vnto him. Seeing therefore we ought to worship him no lesse in our bodies, than in our soules, as he that is a Creator of both.

In the first commandement, he setteth out the duety of our soules: for he sheweth what inward knowledge he requireth of vs.

In the second, he reformeth the disposition and behauiour of our bodies, in the things which appertaine to his worship. And together condemneth Idolatrie, wherein men do chiefly sinne against this commandement.

In the third, he restraineth our speech: for by it wee ought to declare that inward worship.

In the fourth he appointeth a certaine day of the weeke wherein those things may be called to practise, as well those before mentioned, as those also which be commanded in the latter Table; and this indeed is the cause, why it is placed betweene both the Tables.

The first Commandement.

Thou shalt haue none other Gods before my face.

Theoph. Let vs at length come to the speciall exposition of the first commandement. What the meaning of it is, it is sufficiently vnderstood by that which hath been said. Let vs therefore see what be the parts of it, then let vs follow each of them in their order.

Mat. Seeing this commandement is deliuered Negatiuely, by our first rule it containeth the Affirmatiue vnder it. Therefore it is to be diuided into two parts.

1. In the first, which is not expressed, he will haue vs to acknowledge him for our God.

2. In the latter, which is indeed expressed, he forbid-

deth

deth that we acknowledge any other for our God, beſide himſelfe.

Theo. Of how many parts ſtandeth that acknowledgement which God requireth?

Mat. Vpon foure: namely,

1 Adoration, or worſhip.

2 Truſt.

3 Inuocation, or prayer.

4 And Thankſgiuing.

Now this acknowledgement proceedeth from knowledge: for he cannot be acknowledged, except he be firſt knowne.

Theoph. Shew this vnto me in theſe ſeuerall parts.

Mat. Firſt, we cannot worſhip him (now, he is worſhipped when euery one of vs ſubmitteth himſelf to his greatneſſe) vnleſſe we alſo acknowledge him our Creator and Lord. We cannot put our truſt in him, but we muſt confeſſe him to be omnipotent & perfectly good, that he may helpe our neceſſities. We will neuer thinke vpon praying, and giuing thankes vnto him, except wee be well aſſured that he is the fountain and well-ſpring of all good things.

Theo. Are theſe foure vertues only included in the firſt commandement?

Mat. If thou reſpect the ſubſtance, theſe only? Howbeit many other ſpring from them. For true adoration or worſhip, hath alwaies piety adioyned with it, that is to ſay, a childe-like feare, and willing obedience towards him.

Out of truſt, ariſeth

1 Hope, that is, a certaine looking for the fruition of the heauenly promiſes.

2 Patience in aduerſity.

3 Perſeuerance, or continuance in his ſeruice.

4 A holy ſecurity, ſo long as we keepe our ſelues within the bounds of our callings.

From Prayer and Thankſgiuing ſpringeth true humility of heart. For by them we be admoniſhed, that we are empty of all kinde of good things, vntill God beſtow them vpon vs, and that if there be any good thing in vs, it is of God. That humility alſo bringeth forth modeſtie, which teacheth vs not to deſire a higher place, but to be content

with the condition whereunto God hath called vs.

Theo. Forasmuch as we haue reckoned vp the vertues contained in this commandement, now we must oppose or set against them the vices whereunto they be contrary.

Mat. These are,

1. Rebellion against God.
2. Doubting of his promises.
3. Desperation.
4. Impatience in aduersity.
5. Inconstancy in the worship of God, and in our owne vocation.
6. Falling away from the truth of the Gospel.
7. Pride.
8. Disdaine.
9. Ambition.
10. Faint-heartednesse in good things; and finally rashnesse, which aduentureth vpon vnnecessary dangers, vnder a colour of Gods prouidence.

The latter part of the first cõmandement.

Theoph. Let vs come to the other part of this commandement. Now in it is forbidden, that we acknowledge any other but the true God. How do we fall into this sinne?

Mat. When we giue vnto creatures those foure points, or any of them: for then we make them our gods, when we ascribe the things vnto them, which appertaine to one God. Therefore in this commandement the Lord saith not, Thou shalt acknowledge me for thy God, but, Thou shalt haue no other Gods before me: but in these words he compriseth three things.

First, that we ought to haue one God.

Secondly, that himself is he, whom we are to acknowledge for our God, euen as it is plainly expressed by him in the Preface, in these words, I am the Lord thy God.

Thirdly, that it is not sufficient if we acknowledge him for our God, except we acknowledge him alone, so as we ioyne no other Gods, as it were fellowes vnto him; which they doe especially, that pray vnto Saints, and put their trust in them, whatsoeuer they may pretend, or howsoeuer they may seeke to shift the matter.

Theo. Is it not also forbidden, that we should in any case put our trust in the liuing: as for example, in our kinsfolke

and

and friends, to craue their helpe if need be, or to giue thē thankes for the benefits which we haue receiued?

Mat. No, not ſo, ſo as we acknowledge them onely as inſtruments, by which God will helpe vs, and that they haue their will and ability to do vs good from God: for then we put not our truſt in the creature, but in the Creator himſelfe, in whom only we confeſſe is power to helpe vs: without whom men can haue no helpe at all for vs. Notwithſtanding it is meet, that we do giue them thanks, ſo often as we receiue any benefit from them, ſo long as we remember that the chiefe thankes are to be reſerued vnto God the true giuer of all gifts.

Theoph. What if we put our truſt in creatures more than the Creator?

Mat. Then be they our gods: therefore *Paul* ſpeaking of couetouſneſſe, calleth it idolatry: by which words he meaneth, that couetous men make their riches their gods, becauſe they truſt in them more than in God himſelfe. Which indeede is not only true in that, but alſo as oft as we preferre any other creature before the Creator, whether we feare, loue, or obey it more; for then we make it our God. Therefore *Paul* ſpeaking of ſuch, who, that they may liue daintily and ſecurely, caſt off the ſeruice of God, ſaith; Their God is their belly. Col. 3. 5. Phil. 3. 19.

Theo. I thinke that to be the meaning of Chriſt, when he ſaith: Call no man your father on the earth, for one is your father which is in heauen. Mat. 23.

Mat. It is ſo indeede: for in thoſe words he doth not only warne vs to acknowledge God for the chiefe father, but eſpecially to loue, feare, and worſhip him farre aboue our earthly parents, and all other that he ſet ouer vs.

Theo. Now do I vnderſtand in what maner we ſhould ſeeke for helpe at the hands of men, and truſt in them without diminiſhing the honour of God. But what letteth vs that we may not doe the ſame towards the Saints who are already receiued into heauen, that is to ſay, call vpō them, and in ſome ſort put our truſt in them, vpon condition, that wee take them as inſtruments appointed of God for our helpe.

Mat. God verily giueth this ability to thoſe that be a-

liue, yea he hath commanded that one ſhould helpe another: but this cannot be in the dead: for *Salomon* ſaith; Alſo their loue, and their hatred, and their enuie is now
Eccleſ.9.6. periſhed, and they haue no more portion for euer, in all that is done vnder the Sunne.

Theoph. How knoweſt thou, that God hath not giuen this power to the dead, to bee able to helpe vs, and that therefore we ought not to pray vnto them, when any neceſſity preſſeth vs?

Mat. There is no one example of this in all the Scripture, which notwithſtanding is the moſt certaine rule of
Ier.17.10. truth. Moreouer, it teacheth vs, that God onely knoweth
pſal.7.10. the things that be abſent, and vnderſtandeth the heart of man, ſo as he heareth, and fauourably heareth our praiers and complaints, and helpeth vs.

Wherefore no man can call vpon the dead, or can any way truſt in them, but he taketh away the honour due vnto God, which he giueth vnto them, and therfore maketh them his God.

Theoph. If it will be none otherewiſe, the things which haue beene ſpoken of the dead, ſeeme not to appertaine vnto the Angels, ſpecially ſeeing that it is manifeſt by the teſtimony of the Scriptures, that God oftentimes vſeth
Pſal.91.11. their ſeruice to helpe vs, and that they be conuerſant a-
Heb.1.14. mongſt vs, ſo as they may heare our praiers.

Therefore it ſhall be no hurt, if wee call vpon them to helpe vs, as we do vpon the liuing; yet with this condition, that we take them only for his inſtruments appointed by himſelfe.

Mat. Thou gathereſt ill, for they cannot helpe vs; ſaue in thoſe things which God hath expreſly commanded them, which indeede bee vnknowne vnto vs. But foraſmuch as they do moſt readily performe the things they be commanded, it it not neceſſary to call vpon them, although we our ſelues knew thoſe things. Howbeit it is altogether neceſſary to ſpeake to the liuing here vpon the earth, becauſe for the moſt part they ſcarce yeeld any helpe except they bee ſo called vpon that it trouble them. But whereas thou ſaidſt, that the Angels be amongſt vs, doe vnderſtand what we need, & heare our praiers, it is indeed

true

gue. Neuertheleſſe they cannot be euery where, nor know all things; for that is proper to God only: which is a cauſe that we ought not to pray vnto them. But although all the things which we haue alleaged were of no force; there is no commandement of it in all the Scripture, nor any example whereby we may be informed, that worſhipping of Angells is pleaſing to God. And *Paul* affirmeth, that whatſoeuer is done without faith, is ſinne. Rom. 14. 23

Theoph. Now the expoſition of this commandement wanteth this one thing, that thou ſhew why theſe words be added; In my ſight, or before me.

Mat. That he might more and more keepe vs from the tranſgreſſing of it, while he teacheth how great iniury is done to his Maieſty, when we dare commit ſo hainous an offence euen in his preſence. For, although impiety and vngodlineſs be hidden in the heart, yet it is manifeſt to the eies of the Lord, whereunto all things are naked & open, Heb. 4. 13. ſaith the Apoſtle. It is therefore as if an vnhoneſt woman ſhould prouoke and ſet on fire the minde of her husband, by bringing before his face the party with whom ſhe plaieth the harlot, and by committing of the very act of vncleaneſſe in his preſence.

The ſecond Commandement.

Thou ſhalt not make to thy ſelf any grauen Image, nor the likeneſſe of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou ſhalt not bow downe to them nor worſhip them. For I the Lord thy God am a iealous God, viſiting the ſinnes of the fathers vpon the children, to the third and fourth generation of them that hate me, and ſhewing mercy to thouſands of them that loue me, and keepe my commandements.

Theo. Thou haſt ſatisfied me concerning the firſt commandement: let vs goe forward to the ſecond. How many parts hath it?

Mat. Three.

1 The firſt of the forbidding of the things wherein a man may ſinne in the outward worſhip due vnto God.

2 The ſecond is of things commanded, which are to be

performed in the profession of that worship, which is done by the outward behauiour of the body: and this precept is comprehended vnder the prohibition by the first general rule.

3 The third containeth threatnings against the breakers of the Law, and setteth before vs a promise to such as keepe it.

Theoph. Let vs in the first place consider of that prohibition.

Mat. It is contained in these words: Thou shalt not make to thy selfe any grauen image, neither any likenesse of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of things that bee in the waters vnder the earth. Thou shalt not bow downe to them, nor worship them.

Theoph. Why, after the words, Thou shalt make thee no grauen image, is it presenly added, Nor any likenesse?

Mat. It is, that we may know, that pictures painted, or any other kinde of images, be forbidden of God, no lesse than grauen images, which are by name mentioned.

Theoph. What vndestandest thou by the things that are in heauen?

Mat. The sunne, moone, stars, birds: and vnder the things that bee vpon the earth are comprehended, men bruite beasts, plants, trees: and finally by those that be in the waters, fishes. Moreouer the waters, that is the sea, are said to be vnder the earth, in respect of mē that do inhabit it: for otherwise the sea & earth together, make a globe, wherof there is not one part higher or lower thā another.

Theo. Why should God thus reckon vp all his creatures?

Mat. Because there was no kinde of them, which the heathen did not at that time abuse to idolatry: which custome the Iewes themselues followed, notwithstanding this prohibition giuen them.

Eze. 8. 2 3. &c.

Theoph. But in this place there is no mention of spirituall and heauenly things, wherof neuerthelesse there is very often abuse among the heathen to idolatry.

Mat. True. But there is no mention of them, because they cannot be represented, but by borrowing the forme or shape of the visible things, which in this place are reckoned

honed vp. Therefore vnder the visible, the inuisible also are comprehended.

Theoph. But are all kindes of pictures and images forbidden of God?

Mat. They are vtterly condened, if they be made to represent his Maiesty: for that is directly forbidded by him. Deut. 4. 15. Acts 17. 28

Theoph. Why so?

Mat. Because it cannot be done but to the contempt of his diuine Maiesty, forasmuch as he which is eternall, infinite, without body, & inuisible, is represented in the likenesse of a fraile, & transitory creature, finite, hauing a body and being visible. For this cause *Esay* going about to reproue the madnesse of the idolaters of his time, that did set forth God in a visible shape, describeth his wonderfull greatnesse, howbeit in termes agreeable to our capacity, when he saith: Who hath measured the waters in the fist, and compassed heauen with the span, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hills in a ballance? And a little after he addeth; To whom then will you make God like, or what similitude will ye set vp vnto him? Esay 40. 12 Esay 40. 18

Theoph. I grant that God is not to be set out in any visible shape: but why may it not bee lawfull so to represent things created?

Mat. It is lawfull: so long as it is not done to adore or worship them: which the Lord straightway addeth after the forbidding of making images, in these words: Thou shalt not bow downe to them, nor worship them.

Theoph. Thinkest thou that it is all one for a man to bow himselfe to idols, and to adore or worship them?

Mat. Yea verily. For adoration signifieth all religious worship: but no man boweth himselfe to idols, but with religious worship.

Theo. What vnderstandest thou by the name of worship?

Mat. That they be not apparrelled and decked; that incense be not burnt to them, temples built, altars set vp, holidayes kept, and such like.

Theo. Therefore it is lawfull to haue any images, so as it be not to adoration, and worship, except those that be made to represent God.

Mat.

Mat. All religious Images bee also to bee excepted, by the precept of our third rule, lest men abuse them to idolatry, being of their owne nature aboue measure prone to
1.Ioh.5.21 that wickednesse. Which thing gaue *Iohn* occasion that in the end of his Epistle, he ioyned this admonition. Babes keepe your selues from idols, that is, from Images made for religious vse.

Theoph. But they may teach the ignorant people, according to the common speech: Images are vnlearned mens bookes.

Mat. They be indeed the bookes of the vnlearned; For they can teach nothing but vanity and lying: as the Scripture testifieth: and therefore they hold men in ignorance, and make them idiots and vnlearned; which experience it selfe proueth. But the most sure way whereby all the faithfull of what degree soeuer, may be taught, & that
Gal.3.1. with profit, is that which the Lord himselfe hath appointed, that is, the preaching of his word, by the which *Paul* saith, that Christ is painted before our eies.

Theoph. Let vs goe forward: Is there no euill forbidden in the commandement, besides the adoration and worshipping of Images?

Mat. Two other besides forbidden, namely

1 Worshipping creatures: and

2 Superstition.

Theop. What cause hast thou to say that these two euills are forbidden in this commandement?

Mat. Because they be of the same kinde with idolatry: for they tend hereunto, to declare by the outward gesture of the body, the worship which they thinke they giue vnto God. Whereupon it is that these two be called by the name of idolatry.

Theo. Right. For both the worshippers of the creatures and superstitious persons, haue accustomedly been called idolaters, as well as the worshippers of idols.

Mat. And verily they be ioyned together, by a most neer bond: for idolatry alwaies accompanyeth the worshipping of creatures, and bringeth forth sundry superstitions.

Of the adoration of creatures.

Theo. Let vs speake of these two euills: What vnderstandest thou by the adoration of creatures?

Mat.

Mat. The religious worship which is giuen vnto them.

Theoph. Why so?

Mat. Because adoration belongeth onely vnto God, whereof the Scripture it self is a plentifull witnesse. Wherupon it followeth, that we cannot bestow neuer so little of it, vpon any creature, whether it be visible or invisible, of what condition soeuer, but we do take from and diminish the worship due to the Creator. Therefore the Angell said vnto *Iohn*, which had fallen downe at his feete to worship him: See thou doe it not, I am thy fellow seruant, one of thy brethren; worship God. Apo. 19.10

Theoph. But doest thou comprehend vnder that prohibition, the worship and reuerence which is vsually giuen to men that be aliue?

Mat. No verily, so long as it be only ciuill; for if there be neuer so little affection mingled tending to religion, it is corrupt, and displeaseth God. For this cause *Peter* refused the reuerence which *Cornelius* did to him: for the holy Apostle perceiued, that the reuerence was not meerely ciuill, but had mixed with it some sauoring of Religion. Now if it be vnlawfull to worship Saints, yea the very Angels themselues, how much more vnlawfull is it to worship their Images, reliques, the crosse of Christ, the likenesse of it, and such like? Act. 10.26

Theo. Let vs come to superstition: what meanest thou by this word? Superstition

Mat. It is called superstition, when any worshippeth God by rites or ceremonies deuised of mē. Of this sort are

1 To weare a certaine kinde of apparrell for Religion sake.

2 To hold difference of place in worshipping God.

3 To obserue daies and times for that purpose.

4 To make a difference of meats.

5 To abstaine from marriage: and such other inuentions of men, whereof *Paul* thus speaketh, Which things haue indeede a shew of wisedome, in voluntarie religion, and humblenesse of minde, and in not sparing of the bodie; yet they are not any thing worth. Yea rather they are to the contempt of God, and hinder our saluation. Col. 2.23.

Theoph. How are they to the contempt of God?

Mat.

Mat. Becauſe he preferreth obedience before ſacrifice, and will bee worſhipped not after the inuentions of men, but according to his owne will, which he hath therefore made known vnto vs. Therfore Chriſt ſaid to the Scribes and Phariſees, They worſhip me in vaine, teaching doctrines that be the commandements of men. Mat. 15. 9. Moreouer, ſuperſtitions bring in the contempt of Gods commandements, & of that worſhip which he requireth of vs to performe vnto him, which experience doth plentifully proue.

Theoph. But how do ſuperſtitions hinder our ſaluation?

Mat. Becauſe ſuperſtitious perſons imagine, that they merit ſomewhat by them; which imagination turneth men from Chriſt, and therefore from their owne ſaluatiō. For that cauſe *Paul* calleth the forbiding of meates and of marriage, the doctrine of diuells. 2. Tim. 4. It is therefore a great deale better to goe on ſlowly in the wayes of the Lord, than to runne a pace in the wayes of ſuperſtition: which whoſoeuer hath entred into, the further he goeth forward the further he goeth from God, and therefore from eternall life.

Theoph. Now I vnderſtand what ſuperſtition is.

But, ſeeing there be three euills by the which the worſhip of God is defiled, I demand why idolatry onely is ſhortly touched in this commandement?

Mat. It is according to our ſecond rule, namely, that God when he meaneth to forbid many ſinnes of the ſame kinde, forbiddeth them all vnder the name of one, and that the greateſt: ſuch a one as idolatrie is.

Theoph. Why thinkeſt thou idolatry to be a greater ſin than the worſhipping of creatures, or ſuperſtition?

Mat. The reaſon in my iudgement is moſt plaine. For although a man be mad already, when he forſaketh God, for ſome excellent gifts wherewith any creature hath been adorned of God, and worſhippeth that creature: yet then he may be ſaid to be ſore vexed with madnes and outrage when he worſhippeth an idole, made by the induſtrie of man. Therefore the Scripture deſcribing that vanity, calleth idols the workes of mens hands, and preſently after addeth: They haue a mouth and ſpeake not; they haue Pſal. 115. 4. eies and ſee not; they haue eares and heare not; they haue noſes

noses and smell not; they haue hands and handle not, they haue feete and walke not; and finally that they be dead: In which words he signifieth, that men be altogether out of their wits, which worship the worke of mans hands, an image, dumbe, blinde, deafe, that vnderstandeth nothing, and is voide of all the senses, and therefore inferior to his maker and worshipper: which appeareth euen by this, that neither of them would be like their idol.

Theo. But they that worship images, will not grant thee that thou saist, namely, that they worship the images, much lesse take thē for Gods. For they say, they be not so voide of reason, but they know, they be either of wood or stone, or of painting. But rather, they affirme boldly, and constantly, that all the worship which they do, tendeth to the honour of God, or of the Saints, whereof they be images. Against worshipping of idols.

Mat. What though we should grant them all that they say? were not this extreame madnesse, that they will worship God, by doing the things which he directly forbiddeth? Which he also affirmeth to be despight against him? But howsoeuer they deny it, it is so. For when they prefer one idol before another, and for religions sake, take vpon them long pilgramages to salute such an image, and do mumble their prayres before them, euen as for that purpose: they haue many images with them; it is cleerer than the light, that they thinke there is in them some diuine power: and therefore they be conuinced that they take those images for Gods: whereupon *Esay* most sharply reproued the idolaters of his time, although they euen then sought the same shifts. So is the diuell wont to bewitch all those, that receiue idols for religions sake: for at the beginning indeed, he perswadeth thē, that they be receiued that God may be worshipped in them; but by little & little he blindeth them with their mad Religion, so as at length they both worship them, and put their trust in thē. And indeed, (as *Austin* said most truly) no man looking vpon images, can do them any worship, who is not verily perswaded in his heart that they heare him. Esay 44. 17.

For this cause, the Fathers of the Elibertine Councell, the yeare from the birth of Christ, 330, decreed thus concerning this matter; It is ordained that no pictures be Cap. 6. & Cap. 32.

had

had in Churches, leaſt that which is honoured and worſhipped bee painted on the walles; againſt thoſe which then would haue Images placed in Churches.

Theoph. How then came it to paſſe, that afterward they were receiued into Churches?

Mat. It was decreed, after many contentions and iars in the laſt Councell of *Nice*, about the yeare 754. when the diuell had before brought in many ſuperſtitions into the Church: But it lacked Images all the time, from the comming of Ieſus Chriſt, vntill that Councell.

Theoph. Truly I am glad, that in going ouer theſe things, I haue learned at what time Images were brought into the Church. Now I will returne againe to the order of our ſpeech. Thou ſaideſt, that in former times the old idolaters vſed the ſame excuſes to defend their idolatries, which the idolaters of our times do vſe now: who doe ſpecially complaine of this, that they haue very great wrong done them, when they be compared with thoſe ancients, forasmuch as there is great difference betweene themſelues and the other.

Mat. If it ſhall ſeeme good vnto thee to propound the things wherein they ſay the difference is, I will cauſe thee to vnderſtand, that whatſoeuer they alledge is moſt vaine: and moreouer, that the idolatry of our time, is altogether the ſame, with that ancient idolatry of the Heathen and Iewes.

Theoph. It ſhall very much pleaſe me to heare that of thee. But they make foure principall points or heads of that difference.

Th' excuſes of the new-idolaters.

1 Firſt, that thoſe ancients, both Heathen and Iewes (ſay they) beleeued their Images to be Gods, which we do not beleeue.

2 Secondly, they worſhipped many Gods, we only one.

3 Thirdly, becauſe they worſhipped the Images of things without ſenſe and reaſon, or elſe of moſt wicked men and women, as Iupiter, Mars, Venus, and many other ſuch like: and thoſe Images (ſay they) be forbidden in this commandement, but not the Images which we worſhip, as of Chriſt, the Virgin *Mary*, & of the Saints that now liue moſt bleſſedly in heauen.

4 Fourthly,

4. Fourthly, and last of all, we giue not that diuine worship to our images, which in former times the idolaters gaue to their idols and fained gods. Vpon which things they gather, that indeed those ancients are worthily called and esteemed idolaters: but that they haue great iniurie done vnto them, when they bee charged with this fault, from the which they thinke themselues free, vpon the reasons which I haue reckoned vp.

Mat. I will answere in order vnto these foure parts. The answer to the excuses of the newer Idolaters.

1. First, they be fouly deceiued in this, that they thinke those old idolaters beleeued their idols to be gods: for they changed them according to their pleasure, but they alwaies kept the same gods in their minds.

2. Moreouer, there was no god of theirs, which had not many Images: and yet they did not according to that multitude, make to themselues many gods.

3 Finally, they did dayly consecrate new images: yet had they no purpose and intent to make new gods. Whereupon it is plaine, that they were not so blockish and without sense, to beleeue, that an idol of stone, or of wood, or of gold, or of siluer, was the very essence of God: but only a similitude or likenesse of God.

It is indeede certaine, that the Prophets sometimes reproued the Israelites for this, that they said to their Idols: Thou art my God. But this was done for the cause which I spake of before: namely, for that giuing to images the honour due vnto God alone, they esteemed them as God, although they coloured that idolatry with faire excuses.

Theoph. Concerning the first point thou hast sufficiently satisfied me. Let vs therfore come to the second; namely, that the Heathen had many Gods.

Mat. That indeede is true, but they did neuer esteeme them alike: but rather constantly continued in this mind, that there was one chiefe God, to whom all the rest were subiect. For so is the feeling of one God-head engrauen in the minds of men, that it cannot be pluckt out, albeit it be corrupted by their owne wilfulnesse inuentions, and that more is, by their idolatry, as Paul saith to the Romanes. Rom. 1.

Therefore the other Gods, whom they adored beside that chiefe God, were for this end worshipped, that they might

might be their patrones: which selfesame thing they also do at this day which adore men Saints, and women Saints. For they take them in the stead of their Gods, when they giue that worship to their reliques and images, which is due vnto one highest God.

Theoph. Let vs now come to the third point, and it is this; That the prohibition which is conteyned in this commandement, is vnderstood onely of those idols, which are the likenesses of fained gods, which the old Ethnicks and Iewes, being Idolaters did worship; and that it doth not extend to the images of the Saints that be in heauen.

Mat. This distinction is most false: for εἰδωλον in Greeke is altogether the same that Image is in Latin. But both do signifie the likenesses which are made vpon fooliſh deuotion. Whereupon it is, that they who worship them are called εἰδωλατραι, that is, worshippers of idols or images.

But let vs grant there is that difference or diuersitie betweene these words which they affirme, what will it make for them? Forasmuch as there is so generall a prohibition in this commandement, Thou shalt make to thy selfe no grauen image, neither any likenesse of the things, &c. that it admitteth no exception or restraint. For it doth plainely comprehend euery religious likenes of all things, as well liuing as without sense, reasonable or vnreasonable, men and women, aswell which now liue blessedly in heauen, as of the wicked, which now suffer the torments of their sins in hell. For the difference of the things to which the worship due to God, is giuen, taketh not away the reproach and injury done vnto God.

Theoph. Now, what answerest thou to the last point: namely, that they giue not the same worship to their idols, which in times past the ancient Ethnickes gaue to their fained gods.

Mat. I answer, that they be altogether alike, which shall plainely appeare, if we doe a little more diligently looke into both, and make a comparison betweene them.

A comparing of the old & new idolatry.

1. The Ethnickes sacrificed to their idols: so also doe the idolaters of our time. For they say Masses (which they hold to be sacrifices) to the honour of Saints, yea, at their Altars.

2. They

2. They offered them gifts, and ſo alſo do our Idolaters.

3. They ſaluted them, they fell downe vpon their knees before them, and finally, made their prayers vnto them. Which thing alſo is diligently obſerued and done by the Idolaters of our time.

4. They called vpon ſome for the plague, vpon other ſome for the ſafe deliuerance of women; other ſome for tempeſts vpon the ſea, other ſome to obtaine raine, and other ſome for faire weather: ſo alſo doe our Idolaters.

5. They apparrelled them, they ſet vp lights to them, they burnt incenſe: the ſame alſo doe our Idolaters.

6. They carried them about in their ſolemne ſupplications, they followed them moſt deuoutly, beeing carried vpon mens ſhoulders, and to this purpoſe, that they might obtaine their requeſts. The ſame alſo is vſed among our Idolaters.

7. They appointed vnto them formes of prayers and worſhip, they built them Churches, and ordained Prieſts, of whome their ſeruice might be done: ſo alſo do ours.

8. They ſought high places, and places vnreſorted to by men, planted with trees, wherein they built the Chappels of their Idols. By meanes whereof, wretched men (made drunke with blind deuotion) were ſo out of their wits, that there was very great reſort of people vnto them; no otherwiſe than as if God himſelfe had beene preſent there. The Idolaters of our time haue carefully done all theſe things to the very ſelfe-ſame end.

9. In each citie and towne was one choſen, to be the patron of the place and the protecting God. The ſame alſo doe ours.

10. They ſwore by their names, and had them continually in their mouth, & alwaies carried about with them their Images to worſhip. The ſame alſo do our Idolaters. To conclude, at length the names of the Idols were changed, but the ſame idolatry is ſtill retained.

But wee muſt diligently marke the craft of Satan in this behalfe. For, to the end hee might reſtore and bring in againe the old Idolatry, he hath borrowed the names of the holy Apoſtles and Martyrs, by whom in former times it was ouerthrowne and driuen away, and by this meanes it

hath put on another perſon, that it might not be knowne.

Theoph. I haue taken no ſmall pleaſure by that which thou haſt ſpoken vpon theſe foure points. Now, that our ſpeech may end there where it began, I doe acknowledge that the diuell, which in our age hath brought in againe the ancient idolatry, vpholdeth it by no other arguments, than thoſe wherewith in former times it was defended by him.

Mat. It is euen ſo. For, whereas the Idolaters of our age deuiſing a worſhip of God, and Images of Saints, pretend and ſay, that the remembrance of God is the better engrauen in their minds; the ſelfe-ſame thing was pretended by thoſe old Idolaters.

Theoph. It is very likely that men euen from the beginning were by theſe two reaſons mooued to idolatry: namely, that both they might worſhip God better, and deepely faſten the remembrance of him in their minds.

Theo. But there is nothing which is more to the diſhonour of God, and more putteth him out of the mindes of men, than Idolatry.

Theoph. Why ſo?

Mat. Becauſe there can be no greater deſpite done to God, than (contrary to his expreſſe forbidding) to giue the worſhip due to him, vnto dumbe and dead Images; which alſo we may liken to fetters, ſnares, or gins, wherwith men be held faſt vpon the ground, beeing lets and hindrances to their minds, that they looke not vp to heauen, neither come to God with true knowledge, and remembrance of him.

Theo. I deſire, if it ſhall not be troubleſome to you, to alleage three obiections, wherewith Idolaters labour to defend themſelues: not that I make any doubt of things ſo plaine, but to the end I may be able fitly to anſwer the aduerſaries, if at any time I haue occaſion.

Mat. Thou ſhalt not trouble me, though thou enlarge this ſpeech: for I am much delighted when any occaſion is giuen me, to diſcouer the craft of the diuell; who vnder colour of Religion and worſhipping of God, bringeth it to paſſe, that he himſelfe is worſhipped of Idolaters. Therfore propound thoſe obiections.

Theoph.

Theop. The first of them is this, that they giue not to the images the adoration or worship due vnto God: For they say, they giue to images only that worship which they call δυλεία and that they doe reserue λατρεία vnto God. The first obiection of the idolaters of our time.

Mat. This distinction is nothing else but a matter fained of the Greeks, as it may appeare by the words themselues being Greeke, wherewith they might cloke the vngodlines of the idolatry brought into the church by them. Howbeit by this distinction they meant that they worshipped God, and serued the images. But their deedes declare that the matter is farre otherwise. For, if it were their purpose to worship the images with the worship which they say is to be reserued for God, what would they doe more, seeing they fall downe vpon their knees, and most deuoutly salute them whensoeuer they come in their sight? The answer to it.

But let vs grant that the idols (as they say) be not worshipped, but serued of them, are they not in expresse words condemned of God by the prohibition of this commandement, when after these words; Thou shalt not bow downe to them, the Lord straightway addeth, Neither shalt thou serue them? Which things being so, it is plaine that this distinction is most friuolous, and that it is onely in words, by the which they would blinde the eyes of the simple, especialy seeing it is certaine that the Scripture vseth those words δυλεία and λατρεία for the selfe same thing, and attributeth both of them vnto God. Rom. 1. 9. and 7. 6. & 12. 11.

Theo. Now I come to their other obiection, which is of the Cherubins and the brasen Serpent, that were made by God his owne commandement: the Cherubins to couer the Arke of the couenant, but the brasen Serpent was set vpin the wilderneſſe, that such as were stung by the biting of the serpents, by the sight thereof might be healed, and deliuered from present death. And from hence they will conclude; that it is lawfull to haue images in Curches. The second obiection. Exod. 25. 18. Numb. 21. 8.

Mat. These examples doe not any thing at all serue their turne. For God himselfe had commanded the Cherubines, as also the brasen Serpent, not indeede to be adored or worshipped, but to represent or signifie some things fit for that time, when the Ceremoniall law was in vse. For the Cherubins were in that holy inner place, The answer.

which iscalled the holieſt of all,out of the ſight of all,ſaue onely of the high Prieſt, who went into it onely once euery yeare: ſo as all occaſion of abuſing them was taken away. Concerning the braſen Serpent, *Ezechias* is ſpecially commended of the holy Ghoſt,for that hee brake it, becauſe after a ſort it was worſhipped of the people. Now therefore with what face dare they alledge theſe examples to vphold their Images, ſet vp contrary to the expreſſe commandement of God?ſeing eſpecially there is ſo filthy an abuſe of them vnto all kind of Idolatry.

2.King.18, 4.

Theoph. But what did the Cherubins and the braſen ſerpent ſignifie?

Mat. Euery Cherubin had foure wings: with two they couered their face; whereby was taught, that the Angels themſelues bee ſo ſtricken with the brightneſſe of the Diuine Maieſtie, that they cannot endure it, and ſo be compelled to couer their faces: with the other two wings they couered the mercie-ſeate which was vpon the Arke, to inſtruct vs, that God is incomprehenſible, and therefore ought not to bee repreſented by any humane likeneſſe. Touching the braſen Serpēt, God ſignifieth by it, that all they whom the old ſerpent (namely the diuell, with whoſe poiſon, and that indeed deadly, wee are infected through ſinne) had bitten, were healed, ſo as by faith they doe flie vnto Chriſts death. For the braſen ſerpent was a figure of Chriſt, as the Lord himſelfe teacheth in theſe words; As *Moſes* lifted vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lifted vp, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting.

Ioh.3. 14.

Theoph. I am ſatisfied for the ſecond obiection: the third is behinde, wherein they alleadge almoſt innumerable miracles, which were wrought in fauour of the worſhippers of Idols, and for the puniſhment of ſuch as deſpite them.

The third obiection.

Mat. Although I might moſt whorthily reiect the greateſt part of thoſe myracles as falſe and fained, yet will I grant this, that they may be all taken for miracles indeed. But what can they build with them? Might not the heathen boaſt the ſelfe ſame thing of their Idols? let prophane hiſtories bee read, they will affoord infinite examples of

The anſwere.

Valer. Max. lib. 1. Cap. 2.

thoſe

thoſe things: neither indeed is it maruell. For, the deuill, to the end he might eſtabliſh his owne falſe doctrine, would therein follow God.

Theoph. How?

Mat. As God when he meant to open his truth vnto men, ſent forth true Prophets and Apoſtles to preach it, and furniſhed them with the power of the Holy Ghoſt, that they might confirme it by ſundry miracles: ſo the deuil the father of lies aſſaied the ſame thing, when hee would bring in Idolatrie and ſuperſtition into the world. For he raiſed vp falſe Prophets and Apoſtles to preach it, and gaue them the power of working miracles, for the confirmation of it. Heereupon it is that Chriſt warneth vs, diligently to take heede of falſe Prophets, who (ſaith he) ſhal doe great ſignes and miracles, ſo as they ſhall deceiue (if it were poſſible) the very elect. Whereunto alſo may be applied the ſaying of the Apoſtle ſpeaking of Antichriſt: Whoſe comming is by the working of Satan, with all power, and ſignes, and lying wonders. Mat. 24. 24. 2. Theſ. 2. 9.

Theoph. Why doth the Apoſtle call them lying wonders?

Mat. Not ſo much to note the falſhood of them, as to giue vs to vnderſtand of the end whereat thoſe miracles doe ſhoot: and that is, to confirme moſt falſe and lying doctrine, ſuch as are idolatry & ſuperſtition, which are directly contrary to Gods word, which indeed ought to bee vnto vs in ſtead of a touchſtone, whereby to diſcerne true miracles from falſe; that wee be not deceiued by them.

Theop. Thou thinkeſt therefore that all miracles which ſerue to confirm falſe doctrine, are wrought by the diuell, and are therefore to be refuſed as lies, & done to deceiue.

Mat. I thinke ſo. And for this cauſe, doth the Lord warne vs by *Moſes*, If there ariſe in the middeſt of vs a Prophet, that foreſheweth things to come, or ſheweth any other ſignes, with purpoſe to turne vs aſide from his worſhip, that we doe not heare ſuch a Prophet. For the Lord your God (ſaith he) proueth you, to ſee whether you loue him with all your heart. Deut. 13. 1. 2. 3.

Theoph. But how can the diuell haue the power to work miracles, which appertaineth only to God?

Mat. The Lord ſometime ſuffereth the bridle vnto him, and giueth

that power, that ſo he may auenge himſelfe, vpon thoſe which do deſpiſe and refuſe his truth, of whom *Paul* thus writeth; Therefore will the Lord ſend them ſtrong deluſions, that they may beleeue lies.

2. Theſ. 2. 11.

Theoph. Thou haſt now ſatisfied me concerning the firſt part of this commandement: and thoſe abuſes haue been diſcuſed in it, which are wont to be brought into the worſhip of God, but chiefely the greateſt among them, namely Idolatry. It remaineth therefore, that we come to the other part, to the end we may know, what is to be done in the outward ſeruice of God, that is framed according to his owne will.

The other part of the 2. commandement.

Mat. That is when worſhip is giuen him both agreeable to his nature, and acceptable to his maieſtie.

Theoph. What is that worſhip or adoration agreeable to the nature of God?

Mat. It is taught of Chriſt himſelfe, ſpeaking of that woman of Samaria, when he ſaith: The houre commeth and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth. For the Father requireth euen ſuch to worſhip him. Now he oppoſeth or ſetteth ſpiritual worſhip which God requireth, againſt carnall worſhip deuiſed by men: which, becauſe it is anſwereable to their carnall and corrupt nature, maruellouſly pleaſeth themſelues, but doth moſt highly diſpleaſe God that is a ſpirit. Yea indeed no worſhip but ſpirituall is acceptable vnto him.

Of ſpirituall worſhip Iohn 4. 23.

Theoph. Now it is to be ſeene, wherein that adoration or ſpirituall worſhip ſtandeth.

Mat. Sincere praier is the chiefe part of it, whether it be publike or priuate, when our hearts be lifted vp to God with a pure conſcience, all things being taken away that may withdraw or eſtrange our minds frō him, as Images, Candles, & ſuch other inuentions of men, falling downe vpon our knees, our heads vncouered, and hands lifted vp to heauen.

Theoph. Are not kneeling, vncouering of the head, and lifting the handes vp to heauen, carnall ceremonies?

Mat. No, in no wiſe, For we call them carnall ceremonies, that were deuiſed by men, and ſuch as tie our minds to theſe earthly things: but theſe are both ordained of God

God, and ſo bring forth farre diuerſe or vnlike effects. For they call our minds from theſe earthly and fraile things, & doe lift them vp to true piety, and ſpirituall meditation.

Theo. Is there nothing elſe required to worſhip God ſpiritually, beſides the things thou haſt reckoned vp?

Mat. There is ſomewhat elſe required: namely, that we do heare his word, and receiue the Sacraments with humbleneſſe and reuerence of minde, and with purity of conſcience. Concerning the reſt, ſo as we auoide all ſuperſtitious & humane ceremonies, we muſt vſe the liberty which Chriſt by his death hath purchaſed for vs.

Theoph. What is that Chriſtian liberty?

Mat. It is in euery part of it, a ſpirituall thing: the whole force whereof ſtandeth in the appeaſing and quieting of fearefull conſciences, that God may be ſo much the more earneſtly glorified of vs. And indeed it conſiſteth of foure parts, the firſt two whereof (although they be the chiefe) doe not make much for that we haue in hand: they were alſo handled by vs in the former booke, yea rather they be the argument of it. Of Chriſtian liberty.

Theoph. Neuertheleſſe I would haue you declare them in a few words, that ſo I might call to minde the things that haue beene already ſpoken of before.

Mat. The firſt is, an effect of our redemption: namely, that Chriſt hauing by his death redeemed vs from the ſlauery and tyranny of the diuell, hath brought vs into the moſt happy liberty of his kingdome. For by it we be taken for the ſonnes of God, and therefore heires of his kingdome. For this cauſe Chriſt ſaid to the Iewes, The ſeruant abideth not for euer in the houſe, but the Son abideth for euer. Therefore if the Sonne haue freed you, you ſhall be free indeed. Ioh. 1. 35.

The other part hangeth on the former, and it is a fruite of our regeneration, by the which when Chriſt hath ſet vs free from the ſeruitude of ſinne, wee are reſtored into liberty by his ſpirit, ſo as both we haue will, and ability from the heart to ſerue God. Therfore the Apoſtle ſaith: Where the Spirit of the Lord is, there is liberty. 2. Cor. 3. 17.

Theo. Declare the other parts of Chriſtian liberty, appertaining to the ſpeech we haue in hand.

Mat. Either of them hangeth vpon our redemption. Now the firſt is this; that Chriſt by his death hauing put an end to all the ceremonies (which were nothing elſe but ſhadowes and figures) he hath deliuered vs from the bondage of them, to the end we might offer vnto him a worſhip meerely or altogether ſpirituall.

Col. 2.16. Heb. 10.1. But if we be deliuered from all thoſe ceremonies which were commanded of God; by farre ſtronger reaſon are we ſet free from thoſe, which were inuented by men, which alſo haue in them plaine ſuperſtition.

4. Of the vſe of meats and other things.

The laſt part ſtandeth herein, that by the death of Chriſt the lawfull vſe of the creatures which he had loſt in *Adam* through ſinne, is again reſtored and renewed vnto vs.

Theoph. How commeth that to paſſe?

Mat. Men by ſinne became the enemies of God, and therfore vnworthy to vſe the good things of God: but being reconciled to him by the death of his Sonne, and adopted or taken to be his ſonnes, wee may now with liberty of conſcience vſe all the beſſings of the earth, and other creatures which he giueth vs to ſuſtain our life, to the end we might ſo much the more earneſtly ſerue and worſhip him; vntill he tranſlate vs from this life into that eternall inheritance. Hence is that of *Paul*: To the pure indeede all things are pure: but to the vncleane and vnbeleeuers nothing is pure. By which things it appeareth that Chriſtian libertie doth by no meanes looſe the bridle to our carnall deſires, but ſtandeth onely in this, to bring peace to troubled conſciences, whether they be out of quiet, and full of care about the forgiueneſſe of their ſinnes, or elſe be troubled about the vſe of the creatures, and of other indifferent things, ſo as they may vſe them moſt freely, without any boubt or ſcruple of conſcience.

Tit. 1.15.

Theoph. But the vſe of the creatures and of indifferent things, ſeemeth not to availe much to the quieting of our conſcience, much leſſe to the ſpirituall worſhip of God, whereunto notwithſtanding you did aſcribe it.

Mat. It profiteth much vnto both: and indeede firſt of all, except we doe certainly know that wee may freely vſe the creatures of God, our conſciences ſhall neuer haue reſt, yea rather they ſhall wauer, & be toſſed to & fro with

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doubting, and ſuperſtition. Therefore *Paul* ſaith, Bleſſed is he that condemneth not himſelfe in that which hee alloweth, that is to ſay, which is certainly perſwaded with himſelfe, what is allowed or diſallowed of God. Rom. 14. 22.

Concerning the ſpirituall worſhip due vnto God, as it is defiled by a ſuperſtitious abſtaining from the creatures, ſo by the lawfull vſe of them in his feare, & without offence, it is much augmẽted: yea rather in this part, there is a certaine teſtimony of the ſpirituall worſhip which we deſire to giue vnto him, when as wee will not ſubmit our ſelues to the ſuperſtitious cõmandements of men. Therfore *Paul* ſpeaking of his Chriſtian liberty, ſaith: In the liberty wherwith Chriſt hath made vs free, continue, or ſtand you, and be not againe entangled with the yoake of bondage. Gal. 5. 1.

Theoph. What maneſt thou when thou ſaiedſt, wee were to vſe the creatures of God in his feare?

Mat. That is to ſay, ſoberly and reuerently, as it were before him.

Theo. Why madeſt thou mention of offence?

Mat. Becauſe it muſt ſpecially be taken heed vnto, that by our libertie we giue no offence to the weak. For the doctrin of chriſtian liberty is not againſt the rule of charity.

Theoph. What is an offence?

Mat. The word properly ſignifieth ſomething laid in the way, vpon the which he that walketh may ſtumble and fall. In this place by tranſlation, or a borrowed kinde of ſenſe, it is taken for that, by which we are hindred from receiuing the doctrine of the truth, or elſe be turned from it, after we haue receiued it. In which ſenſe he is ſaid to offend one which either ſaith or doth any thing wherby the ſaluation of his neighbour is hindred. Now that is a moſt grieuous ſinne. For Chriſt ſaith, Whoſoeuer ſhall offend one of the little ones that beleeue in mee, it were better for him that a milſtone were hanged about his necke, and that he ſhould be drowned in the bottome of the ſea. Of offences. Mat. 18. 6.

Theoph. May there not be ſome certaine rule ſet downe whereby it may be vndoubtedly knowne, in what things and how we are to beware, that wee giue not offence to our neighbour?

Mat. There is, but that wee may rightly vnderſtand it,

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we muſt know, that there be two kindes of offences. There is one called an offence taken, which falles vpon the head of him that taketh it, forasmuch as no occasion was giuen. As for example, if any take offence becauſe his neighbour doth somewhat that is commanded of God, or refuseth to do some euill thing forbidden of God. For euer as our libertie muſt be subiect vnto charity, so charity & the righteousnes of the Law, required in the second Table, ought to be subiect to the purity of faith. Therefore thou maiest not offend God, to auoide the offence of thy neighbour.

The other kinde of offence, is called offence giuen, the fault and condemnation whereof, lighteth vpon him by whom it is giuen. As when one giueth offence to his neighbour, by doing somthing forbidden of God, or else offendeth the vnlearned and weake, by an vncharitable & vndiscreet vsing of indifferent things.

Theoph. What vnderstandest thou by indifferent things?

Mat. Those which of themselues be neither good nor euill; such as it is knowne these be; to eat flesh or fish. Now I said that we muſt not offend the weake, through the vse of them. For the Apostle saith, Destroy thou not him with thy meat for whom Christ died.

Rom. 14. 15.

And againe, in another place; If meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

1. Cor. 8. 13

Theo But why dost thou mention the weake only, when thou speakest of an offence giuen in indifferent things?

Mat. Becauſe we muſt abstaine from them, only for the weakes sake, vntill they haue beene taught and confirmed in the knowledge of Christian liberty; but not for the malicious men, and mockers of Christian liberty; among whom also sometime it is profitable that we claime and take our liberty: that it may be knowne what doctrine or Religion we professe.

Theoph. The third part of this commandement is behinde: I would haue thee open that in few words.

Mat. It beginneth at these words; I am the Lord, thy God, strong, iealous, &c. He calleth himselfe our God, both to oppose himselfe to idols, as specially to shew, that it is he alone, to whom wee ought to cleaue; seeing that

that he is our God, that is mercifull and good. He calleth himselfe strong and iealous, to teach vs, that he both can, & will reuenge so great an iniquity, & indeed with so grieuous vengeance, that it shall stretch it self to their childrē, euen to the third and fourth generation of such as follow the vngodlinesse of their fathers: Euen as also he sheweth his perpetuall mercy and goodnesse, to many generations, vnto them which loue him and keepe his law.

Theoph. There be three things in this thy exposition, of which I thinke it fit to aske thee.

Firſt in what sense God is said to be iealous: forasmuch as the affection of iealousie doth not any way agree to his Maiestie.

Why God is called iealous.

Mat. The Lord giueth himselfe this title, hauing respect to the couenant made with vs. Now this he often compareth vnto marriage; as well for the vnion which we haue with him, as for the mutuall fidelitie which we also haue promised to him. Hereof it commeth, that by the Prophet he saith; I will marry thee to my selfe, in faithfulnesse: as if he did say, that as he performed to vs all the dueties of a faithfull and true husband, euen so he required again by couenant, of vs. loue and chastity, belonging to marriage. And for this cause he complaineth, & not seldome, by his Prophets, that Israell cōmitted fornication with Idols, & was polluted or defiled with adultery. When therefore he calleth himselfe iealous, he doth it, that with one word he may cut off all the vain excuses, wherewith Idolaters seek to hide themselues, for this he meaneth; that he cannot by any meanes beare it, that vnder any colour, we should giue the loue & reuerence due to him, vnto Idols: as an husband that religiously & holily loues his wife, cannot endure it, whatsoeuer shee pretendeth, that his wife should bestow the signes of her friendship & loue vpon another. Moreouer, by this title he warneth vs, that at the last he will execute no lesse punishment vpon Idolaters, than a iealous husband vpon his wife, often taken by him in adulterie.

Hos. 2. 20.

Ier. 3. Hos. 2.

Theo. The other thing commeth to my remembrance, whereof I said I would aske; how it agreeth with the iustice of God to require the punishment of the fathers offence, of his posterity.

Mat.

Mat. The Lord meaneth not, that the children ſhould be puniſhed for the ſinnes of the parents, foraſmuch as he
Ezec. 18. 20. ſaith by the Prophet; That he will not, that the ſon ſhould beare the iniquity of the Father, or the father beare the iniquity of the ſonne. But this viſitation is fulfilled, when the Lord taketh from the houſe of the vngodly his grace, the light of his truth, & the other helps of his ſaluation. Now then, nothing elſe can be looked for, but that the children, being forſaken of God, ſhould liue moſt wickeldly, & moue God to take vengeance vpon them From hence is that prepoſterous and diſordered deſire of the children to follow the Idolatrous way of their parents: whereupon it commeth, that they excuſe their Idolatrie by this one pretence, namely, the example of their fathers. But if the Lord doe threaten ſo great puniſhment to Idolaters, ſo much blinded, that they thinke God is rightly worſhipped of
Againſt the Nicodemites. them, how much more fearefull iudgement ought they to looke for, that bee illuminated with the light of his truth, and notwithſtanding defile themſelues with Idolatrie and ſuperſtitions, againſt their conſciences?

Theoph. Thoſe men are wont to anſwer (which alſo my ſelfe haue heard from them, more than once) that they acknowledge no ſin in that; ſeeing they lift vp their mindes vnto God, in the middeſt of thoſe vngodly ſuperſtitions: which alſo they hate with all their hearts.

Mat. It is a moſt vaine excuſe, which the diuell hath put into their heads to lull their conſciences aſleepe, and ſo to hold them in his nets.

Theoph. But how can they be conuinced of Idolatrie? ſeeing that the outward actions of men ſhould be iudged of, by the inward action of the heart.

Mat. That indeede is true, in ſuch things as of themſelues be good or indifferent, and be made ill by an ill intent: as, if one praied to God, to be praiſed & well thought of. But concerning actions of their owne nature euill, and expreſly forbidden of God, as is outward Idolatrie, there is no inward affection of the minde which can make them good, and acquit them from ſinne.

Theoph. In what place is outward Idolatrie forbidden?

Mat. In the ſecond commandement, where by name

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the Lord forbiddeth, that no man bow himselfe to Idols, or worship them. Which thing is often repeated in sundry places of the Scripture.

Moreouer, it may be gathered of that which the Lord answered *Elias*, when he noted, & (as it were by outward signes) marked the Israelites, which had not fallen away from his religion. For he saith, I haue reserved to my selfe seuen thousand men, which haue not bowed the knee to the Image *Baal*. In which words he declareth, that all such as worshipped *Baal* with the outward gesture, were idolaters, although they might pretend the inward affection of their minde to bee otherwise. Is it not also iust and right, that God should be worshipped of vs in our bodies, aswell as in our minds, forasmuch as he is the maker of both? Rom. 11.4.

Theoph. Againe, they doe alleadge for themselues the example of *Naaman* the Syrian; who being lightened with the knowledge of the true God, through that miraculous cure, said vnto the Prophet; Herein the Lord be merciſull to thy seruant, when my Lord shall goe into the house of *Rimmon* to worship there, & shall leane vpon my hand, & I bow my selfe in the house of *Rimmon*: in this bowing my selfe in the house of *Rimmon*, I beseech the Lord to forgiue his seruant in this thing. To whome the Prophet answered: Goe in peace. Of the which words they gather that the Prophet gaue his consēt he should do that thing. 2. Kings. 5.

Mat. This example maketh more against them than for them: for that *Naaman* the Syrian, the chiefe captaine of the hoast of the King of *Aram*, and most deare to the King himself, when he was first conuerted to the religion of the true God, knew that hee sinned, if hee did but onely apply himselfe (in his seruice, and bowing) to the King, while he worshipped: and he prayeth God to forgiue him that sin. But these our Nicodemites, which haue so many yeares beene taught the knowledge of God, and of his spirituall worship, and indeede farre more clearely than the Fathers vnder the Law euer were, cannot be brought thus farre, to confesse that they sinne, when euery where of their owne voluntary accord, and without any inforcement of the Kings authoritie that vseth their seruice, they bee partakers of Idolatrie and superstions. Verily, the

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confeſſion of *Naaman* the Syrian ſhall bee ſufficient to condemne them in the day of iudgement: ſo farre off therefore it is, that by it they can by any meanes defend themſelues. Concerning the anſwer of the Prophet, *Goe in Peace*; he doth not by it allow the ſinne of *Naaman*, neither was it his minde to flatter *Naaman*: But when hee ſaw him, in ſo little ſpace of time to haue profited ſo well in the knowledge and feare of God, as that freely he confeſſed and condemned his owne infirmitie; he encouraged him, and putteth him in hope, that God would ſtrengthen him, and bring that to perfection, which he had begun in him.

For this cauſe he ſaith, Goe in peace. But if hee had to doe with the Nicodemites of our age, hee would haue vſed a farre other manner of ſpeech, and haue cried out aloud the ſame thing which *Elias* (that went before him) did to the Iewes of his time, mingling the worſhip of Idols with the ſeruice of God; How long doe yee halt betweene two opinions? If the Lord be God, follow him: but if *Baal* be he, goe after him. 3 Reg. 18. 21.

Theoph. I am not a little glad, that I haue gotten the meaning of that place. For ſometimes I haue beene troubled about the looſing or vntying of that knot. I doe not therefore now thinke, that the Nicodemites haue any excuſe, whereby to cleare themſelues from the crime of idolatry: ſeeing it is euident, that this excuſe of theirs is nothing worth.

Mat. Adde hereunto, that there bee againſt them the examples of *Daniel* and his fellowes, and of innumerable martyrs, who rather choſe to ſuffer moſt cruel death, than neuer ſo little to make ſhew that they worſhipped idols. Foraſmuch therefore as they dare not impute foole-hardines to theſe faithfull ſeruants of God (of whom the Scripture it ſelfe reporteth honorably) it followeth of neceſſitie, that they muſt condemne themſelues; becauſe they feare men more than God, of which fault there is no doubt but their owne conſcience accuſeth them. Let them therefore thinke vpon that ſentence prononced by God againſt the feareſull, (that is, ſuch as knowing the truth, doe for feare diſſemble it; whom he ioineth with vnbe-

vnbeleeuers, abhominable, murtherers, whooremongers, ſorcerers, and liars) to whom he ſaith; Their part is appointed in the lake that burneth with fire and brimſtone; which is the ſecond death. Let them, I ſay, remember that ſentence, that (if they haue any care of their ſaluatiō) they may preuent the wrath and iudgement of God, by true repentance. Apoc. 12. 8

Theoph. Let vs now returne to the words of the commaudement. Why did he rather ſay, To them that hate me, than, To them which doe not obey me?

Mat. That he might make the vngodlineſſe of ſuch as obey him not, eſpecially of thoſe which breake this commandement, the more manifeſt. For, by that their diſobedience they declare the inward hatred, which they beare towards him. But contrariwiſe, the godly, by keeping of his commandements, do witnes their loue and reuerence of him. Whereby it is apparent, how much Idolaters and ſuperſtitious perſons be deceiued, when they thinke to declare their loue toward God, by their phantaſticall and braine-ſicke religions; ſeeing God himſelfe teſtifieth, that ſuch deuices be ſignes of the greateſt hatred againſt him. And indeede, by theſe things is ouerthrown that moſt falſe and hurtfull principle of Idolaters, wherein they affirme, that all things which be done with a good intent (that is with a minde to ſerue God) are well done. Of good intents.

Theoph. But yet it ſeemeth impoſſible, that good intents ſhould be ill.

Mat. True; if thou meane ſuch intents as may truly be called good.

Theoph. Which are they?

Mat. Such as are grounded vpon the expreſſe word of God. For, the other, which be againſt the word of God, howſoeuer men eſteeme them to be good, yet are they moſt abhominable and diſpleaſing to God. Therfore, the good intents, as they call them, of Idolaters, & ſuperſtitious perſons, are no better than the intents of the Iewes, which put Chriſt to death; or thoſe, which haue ſlaine almoſt innumerable faithfull ſeruants of Chriſt, of whom euen Chriſt himſelfe witneſſeth, that they thought they did God ſeruice. Ioh. 16. 2.

Theoph.

Theo. Let vs goe forward. Why doth God, ſpeaking of puniſhment, mention onely three or foure generations, & ſpeaking of reward, nameth thouſands?

Mat. To teach vs, that he is more inclining to gentleneſſe and doing of good, than to ſeuerity. Notwithſtanding, the ſentence pronounced of God is not ſo generall, but that ſtill hee reſerueth it in his owne liberty to ſhew himſelfe mercifull when he pleaſeth, to the children of the wicked, and to refuſe and caſt off ſuch of the ſeede of the faithfull, whom it ſhall ſeeme good vnto him. Neuertheleſſe, he ſo tempereth it, that his promiſe and threatning may appeare to be neither vaine nor deceitfull.

Theoph. But theſe things ſeeme to agree rather to the whole law, than to this commandement alone.

Ephes. 6.2. *Mat.* Right. For the Apoſtle witneſſeth, that the fift commandement is the firſt with promiſe; namely, ſpeciall.

Theo. Wherefore then are they put into this commandment?

Mat. Becauſe the breach of the whole Law followeth vpon the breaking of this. For when any man goeth about to ſet vp another than the true God, he hath already broken the whole Law. For, whatſoeuer can be performed or done by him, cannot be eſteemed obedience to God; but to the Idol which he hath made.

Adde this alſo, that Idolaters are ſo buſied in their ſuperſtitions, ioyned moſt neerely with Idolatry, and do ſo ſwell with a vaine opinion of merit, that they eaſily deſpiſe and ſet light by the lawfull keeping of Gods commandements: which dayly experience doth plentifully witneſſe.

The third Commandement.

Thou ſhalt not take the Name of the Lord thy God in vaine. For, the Lord will not hold him guiltleſſe that taketh his Name in vaine.

Theoph We haue beene long in the expoſition of the ſecond commandement: becauſe the matter it ſelfe required it. Now we are come to the third. And firſt let vs ſee how many parts there be of it.

Mat. Three, as of the former.

1 In the first, is forbidden the rash vse of Gods name.
2 In the second, is commanded the sanctifying of it: and this is contayned vnder a prohibition.
3 The third, is a threatning pronounced against the breakers of this commandement.

Theoph. That the exposition of this commandement may be the easier, I will demand three things.
1 First, in what sense the name of God is taken, in this place.
2 Secondly, what it is to take the name of God in vaine.
3 Thirdly, how many waies it may be taken in vaine.

Theoph. Declare what the name of God signifieth.

Mat. It is first taken for God himselfe: as it is easie to gather out of the words of *Moses*: If thou shalt not take heede to doe all the words of this law, which are written in this booke, to feare that glorious and terrible name, *The Lord thy God*, the Lord will make thy plagues wonderfull. Secondly it signifieth all those things, which concerne his glory: as his word and workes. The first part of the third commandement is of Gods name. Deut. 28. 58.

Theoph. But now what is it to take the name of God in vaine?

Mat. To speake of God, or his words, or works, contemptuously, lightly, and rashly: this is to prophane and vnhallow his Maiestie. For this cause he said rather, The Name of the Lord thy God, than My Name. For, this he meant; that, seeing the Lord is our God, wee ought to thinke so reuerently of his Maiestie, that of vs it should be had in most reuerent and inuiolable estimation. How the name of God is taken in vaine.

Theoph. Now are we to see, how many waies the name of God is taken in vaine: which is the third point of the first part of this commandement.

Mat. It may indeed be taken in vaine, sundry waies: which notwithstanding I will reduce vnto fiue.

1 The first, which is also the most grieuous, is blasphemie, that is, railing, namely, when a man doth not onely speake contemptuously of God, but doth also vse reproachfull words, and such as sauour of contempt against his Maiesty, as they doe that renounce God. To whom also we doe ioyne all those, that trample vnder their feete the How many waies it is taken in vaine.

moſt holy myſtery of our ſaluation wrought by Chriſt, and doe vſually ſweare by his death, bloud, body, and other parts thereof: as, his head and belly; and that, for the moſt part, of ſet purpoſe, and for the nonce; not being ſtirred or occaſioned thereto by anger: albeit indeed, there be no anger, that before God can excuſe ſo horrible blaſphemie.

Theoph. Such men verily be farre off from giuing thoſe thankes which we owe vnto him, in that he vouchſafed to take vpon him our humane nature; and that, in it (to deliuer vs from euerlaſting death) he would be abaſed to the moſt ſhamefull death of the Croſſe.

Mat. Thou ſaiſt true. And therein they ſhew themſelues worſe than the very Iewes, of whom he was crucified. For, 1. Cor. 2. 8 if they had knowne him, they would not haue crucified the Lord of glory, ſaith *Paul.* Therefore, except they repent, it muſt needs come to paſſe, that (to their eternall miſery) they ſhall feele his moſt iuſt wrath and iudgement, ſeeing that of ſet purpoſe, they doe ſo prophane the benefit of our redemption wrought by him.

Theoph. Let vs ſearch out another way, whereby the name of God is taken in vaine.

Mat. When we abuſe the holy Scripture: which is done The prophaning of Gods words. chiefly three waies.

1. Firſt, when it is prophaned by ridiculous ſcoffes and mocks, as the manner of drunkards and prophane men is.

2. Secondly, when it is corrupted; that is, wreſted otherwiſe than the true ſenſe is: as hereticks doe.

3. Thirdly, when any abuſeth it to inchantements or ſorceries, for the healing of men or beaſts, and ſuch like.

Theoph. But they, which by that meanes heale diſeaſes, (eſpecially thoſe of men) do ſay there is no ſinne in it: ſeeing they vſe good words, whereof there followeth a very good effect, namely, good health for the moſt part reſtored to the ſicke.

Mat. The diuell vſeth to aſſaile men, diſguiſed: that is 2. Cor. 11. 14. to ſay, he changeth himſelfe into an Angell of light; to the end he may be the better welcome. For he knoweth, that if he were deſcried, all would abhorre him. Therefore he can find no better colour, than if he make ſhew of the word of God: which nenertheles, is both corrupted by him, and wreſted

wreſted from the true meaning; as he doth with hereticks; or elſe is turned from the right and lawfull vſe (namely, doctrine, reproofe, correction, and inſtruction) to the healing of bodies, & ſuch other deluſions; whereby both it is prophaned, and the name of God taken in vaine. Whereupon it is plaine, that the cures, which ſometimes enſue vpon theſe deceits and iuglings, be not of God (againſt whom there is that way great ſinne committed) but from the diuell.

Theo. Canſt thou prooue, that thoſe kinds of healings or cures be of the diuell?

Mat. Yea indeed, and that moſt eaſily. For God vſeth onely two waies to the curing of diſeaſes: whereof one is naturall & ordinary; namely, by the helpe of medicines, whereunto he hath put that vertue and force: the other is beſides the courſe of nature, by miracle; which is, when God himſelfe doth it by his owne power. But that way of healing, by rehearſing words out of the holy Scriptures, cannot be called ordinary or naturall; foraſmuch as the word of God is not giuen to heale bodies, but ſoules. Neither can it be reckned among the miracles which proceed from the power of God. For the power of God is not tied to the vttering of certaine words, be they neuer ſo good or excellent: otherwiſe there were no man, that might not do myracles at his pleaſure; which in very deed, is moſt abſurd. For hereupon it ſhould follow, that God declareth his power not according to his owne will, but according to our pleaſure. Therefore no man ought to doubt, but that theſe kinds of healing be of the diuell, & not of God.

Theoph. They obiect, that it is not likely, that the diuell (the enemy of mankind) ſhould regard and care for the good health of men.

Mat. That which treachers and poiſoners are wont to do, (namely, to flatter thee for a time, to the end they may afterward lay hands vpon thee the more eaſily) the ſame vſeth the diuell. For, if he heale the diſeaſes of cattel, he doth it with no other minde, but to bind the owners of them to himſelfe. If he bring any eaſe to our bodies, hee doth it to bring the ſoule in bondage to himſelfe, & (conſequently) that at length he may throw downe body and

ſoule into hell where he is. Finally, he doth alwaies vſurpe dominion and Lordſhip ouer them, to whom he maketh ſhew of ſeruice for a time.

Theo. It were therefore better for a man to ſerue himſelfe, than to haue ſuch a ſeruant.

Mat. It were ſo, and indeed, to be holden with ſickneſſe all the time of our life, rather than to recouer our health by his helpe.

Theo. I will yet demand one thing. Whence hath the diuell this power, that he can heale the diſeaſes of our body?

Mat. God permitteth it vnto him by his iuſt iudgement, as it hath beene already ſaid, that they might more and more be blinded which fly to the diuell: that ſo by their owne deſert they may periſh in their errors.

Theoph. The third manner of taking Gods name in vaine is behinde.

Gods name taken in vaine by diſſolutenesse of life.

Mat. It is, when a man profeſſeth himſelfe to know God; but denieth him in his deedes, that is, whoſe whole life yeeldeth nothing but offences, and ſtumbling blockes. Of ſuch the Prophet maketh mention: for thus the Lord chideth with them, Why doeſt thou declare my ſtatutes, and takeſt my Law in thy mouth? ſeeing thou hateſt to be reformed, and haſt caſt my words behind thee. The ſame alſo is to be thought of hypocrites; which are farre worſe than theſe. For, in words, and outward deeds, they doe vainely make ſhew of the feare of God: but their heart is very far off from him. In this number alſo they may be reputed, whoſe minde wandreth about other matters, while they are praying.

Pſal. 50. 16

Theoph. Let vs come to the fourth manner of taking Gods name in vaine.

When we ſpeake of God without conſideration.

Mat. When this word *God*, or the name of *Ieſus*, is vſed of vs, either raſhly, or without cauſe, as many doe: with whome it is ordinary, that in the way of maruelling or wondring, they often vſe theſe ſpeeches, *My God! Ieſus!*

Theoph. But thou ſhalt hardly perſwade theſe, that they take the name of God in vaine; although it be often vſed of them. For they ſay; It is better to name God than the Diuell.

Mat. Our nature is ſo corrupt, and ſo vſed to ſinne, that wee ſee not any but the greateſt: which, indeed if they be weighed by our iudgement, ſhall be taken for very ſmall. For this cauſe, God gaue vnto vs his Law: which is as it were a glaſſe, & a moſt perfect patterne of holines; that, by comparing our actions with it, we might acknowledg our ſins, and ſtudie to amend. But, of theſe things ſhall be ſpoken more at large, when wee come to the vſe of the Law. Now we are to examine that fourth manner of breaking this Law, by comparing it with the commandement it ſelfe; *Thou ſhalt not take the name of the Lord thy God in vaine.*

What is this, *In vaine*? Doe we then only ſinne againſt Gods name, when we aſſaile and ſet vpon it with blaſphemies and renouncing of it? No, at no hand; but euen then alſo when it is named either contemptuouſly or raſhly. But who is he, that (being in his right mind) ſeeth not, that it is both contemptuouſly and raſhly vſed in theſe formes of ſpeech? If one haue been at a feaſt (which paraduenture hath not beene without riot and other ſinnes) he will not feare to vtter theſe words, according to the cuſtome among vs; O my God, how exceſſiuely haue we laughed! O my God, how richly and daintily were we entertained!

If any of our ſeruants diſquiet vs, by their vnskilfulneſſe or ſlowneſſe, ſtraightway ye ſhall heare,

O God, how fooliſh thou art!

O God, how ſlow thou art!

If wee finde any place filthy and vncleane, or if we ſmell any ill ſauour, by and by ſhal the name of God be mingled with theſe things, in theſe words;

O God, what a filthy place is this!

O God, what an ill ſauour doe I ſmell!

Theſe examples, moſt common among our contrimen, were to be remembred, that we might ſo much the more plainely ſhew, how common a thing it is with vs, to vſe the name of God contemptuouſly, and vnaduiſedly. A certaine Ancient left it written, that if we haue a coſtly garment, we do then onely put it on, when we go to the company of great perſonages, and doe moſt carefully looke into it that it be not ſpotted: Inſomuch that we ſhun and

auoid all such things as might soile it. But, the most holy name of God (with the excellency & worthynesse whereof, no garment no nor any creature is indeede to be compared) is so little esteemed of vs, that it is cõtinually mixed with vain idle speeches, raylings, and filthinesse.

Theoph. I doe acknowledge, that the name of God is abused with very great contempt, in the speeches which thou hast reckned vp: but, that sinne is so common, that in very deede the godly themselues, and such as desire to reforme their liues, be not free from it. For, a man shall finde very few that sinne not in this point.

Mat. The cause why I haue handled that sinne the more largely, was, that it may the better be knowne: especially to such as be touched with any feare of God; that by the reuerence, wherewith they honour his name, they may be mooued to amendement: which they shall with very small labour attaine, if they giue their mindes vnto it.

Theoph. Let vs come to the fifth and last way, whereby the name of God is taken in vaine.

Mat. That is, when a man sweareth vainly.

Theoph. Before I demand how any sweareth by the name of God vainly, I would haue thee declare what an oath is.

Mat. It is the calling of God to witnesse, for the confirmation of the vnknowne truth of our speech.

Theoph. How many kindes of oathes be there?

Mat. Two. For, the one is of things past, the other of things to come; namely when any thing is promised with an oath: which promise, if it be made vnto God, is called a vow.

Theoph. Let vs consider how a man sweareth by the name of God, in vaine.

Mat. That is, as often as those circumstances, which are required in an oath, are not kept.

Theoph. How many are those circumstances?

Mat. In an oath concerning things past, there are but three; without which, the oath shall be altogether vaine.

1. The first is; that the thing, which wee are ready to sweare, be not onely true; but also that the truth of it bee certainly knowen to vs.

2. Secondly, that it be of some importance, either in respect

respect of Gods glory, or the good of our neighbour.

3. The third is, that the truth of that thing, by no other meanes can be brought to light: for, otherwise, the name of God is contemptuously vsed.

But, as an oath respecteth things to come, there be fiue things to be obserued.

1. First, that the thing be of some importance.
2. That it be iust and lawfull.
3. That it be in our power.
4. That we be ready to performe it.
5. Finally, that when time is, we performe it indeede; although it should be to our losse: as we be taught of the Prophet. Psal. 15. 4.

Theoph. What if all these circumstances be not obserued, is not the name of God taken in vaine?

Mat. It is: and herein he is greatly reproached; especially, if that whereof we sweare bee not true. For then hee, that so sweareth, doth put a lie and an vntruth vpon God; and consequently (so much as in him lieth) doth take from him his Godhead, and maketh him like the diuell, who is the father of lies. Ioh. 8. 44.

Theoph. But if we haue taken our oath to do some ill thing (as for example, to kill) are we bound to performe that?

Mat. At no hand. For, in our Baptisme, we vowed vnto God, that we would serue him, and obey his will. And that oath cutteth off all other contrary to it.

Sinne therefore is committed, in that an vnlawfull oath was taken vainely and rashly, and contrary to the will of God; howbeit, it were far more hainous to keepe this oath. But if we be not bound to doe ill things, albeit we haue expressly promised them; much lesse if they be required of vs, vnder the colour of some generall promise. For secretly they be excepted which are not lawfull; no lesse than those which be impossible, or cannot be done. And therefore *Herod* was not bound to cut off the head of *Iohn Baptist*, by his oath taken to *Herodias*. Mat. 14. 7.

The second part of the third commandement of sanctifying Gods name.

Theo. We haue spoken sufficiently of the first part of this cõmandement: let vs come to the other. Now, that pertaineth to the sanctifying of Gods name. By what meanes therfore may the name of God be sanctified or hallowed of vs?

Mat. By fiue; euen the same number with those, where by it is taken in vaine.

Theoph. Declare seuerally euery of these.

Mat. The first is, that we sing his praises, reade his word, and speake reuerently of him.

Iob. 1.21. 2. The other is, that in aduersitie he be praised of vs, both in heart and mouth: as we reade *Iob* did, in these words, *Let the name of God be blessed.*

3. The third is, that so often as need shall require, wee doe make a most franke confession of his truth; and leade a life agreeable to that confession.

4. The fourth is, that wee pray vnto him, and from our heart giue him thanks.

5. The fift, that, when it shall be necessary, we sweare by his name.

Theoph. How is the name of God sanctified, when wee sweare by it?

Mat. Because, by an oath lawfully taken, hee is aknowledged of vs for the true God: forasmuch as wee confesse him to be the searcher of the heart and secret thoughts, when wee call him to be a witnesse of the things that bee hidden from men.

Secondly, because we flie to him as a most earnest defender of truth; and therefore a most seuere reuenger of lyers and such as forsweare themselues. And these indeed be the proper offices of God alone.

Finally, by an oath his name is sanctified: seeing that by it controuersies, which hurt Christian charitie, bee ended, as the Apostle speaketh.

Heb. 6.16.

Against Anabaptists that wholly condemne swearing.

From whence wee may gather, how wonderfull the kindnesse of God is toward vs: who doth so farre abase himselfe, that he will be present at our controuersies, and make an end of them. Therefore there is no cause why we should doubt to sweare by his name, in the place of iudgement, or elsewhere; so as all the conditions be kept. For whosoeuer refuseth to sweare, refuseth to giue glorie vnto God.

Mat. 5.34. *Theoph.* But Christ commandeth that we sweare not at all, neither by the heauen, nor by the earth; and that our communication be yea, yea, nay, nay: affirming further,

that.

that what soeuer is more, is of euill: which also is confirmed by Saint *Iames*.

Mat. That indeed is true. But Christ in the same Chapter plainely saith, That he came not to destroy the Law or the Prophets, but to fulfill them. Therefore his purpose is not to condemne the right vse of an oath, expressly commanded of God in these words of *Moses*; Thou shalt feare the Lord thy God, and shalt serue him onely, and sweare by his name. Deut. 6. 13.

Theoph. With what minde therefore, did Christ vtterly forbid swearing?

Mat. With a purpose to restore to this commandement the true vnderstanding of it, which had beene much corrupted by the false glosses of the Scribes and Pharisees. For they taught it was no sinne, when any sweare in vaine by the creatures (as by heauen and earth); seeing that the name of God was not expressed. But Christ meaneth to shew that although the name of God was suppressed, or not mentioned, yet secretly it was sufficiently expressed in such oaths, and that therefore therin sinne was committed against this commandement. Therefore his purpose is not to forbid the lawfull vse of an oath, but the abuses: as when a man sweareth vainely, by what name or in what manner soeuer it be done.

Theoph. It followeth therefore, that it is lawfull to sweare by creatures; so as it be not vainly: forasmuch as the name of God is secretly vnderstood in them.

Mat. Yea verily: yet with this condition, that those creatures be auoided in swearing, which haue beene commonly abused to Idolatry. For then the name of God is not vnderstood vnder them, but it is euen suppressed that they may haue his roome, the honour being giuen vnto them which belongeth to the maiestie of God alone. But this do they, which sweare by the name of Saints departed. In which respect the Lord is bitterly angry with them that sweare by other gods, and taketh that kinde of swearing to be an argument of manifest falling away from him. Whereupon he complaineth of the Israelites in *Ieremy*, in these words: Thy children haue forsaken mee, & sworne by those which are not gods. And that indeed very iustly: for

Thus this learned man and some other haue thought of this matter. Ier. 5. 7.

for the breaking of the second and third commandement, is a signe of breaking the first.

Theoph. How so?

Mat. Euen as he worshippeth God with spirituall worship, and sweareth by his name so oft as the Lord shall require, which spiritually hath conceiued and comprehended him in his minde: so, whosoeuer hath imagined to himselfe a false God, or many gods, doth forthwith shew it by worshipping of Idols, whose names he hath in his mouth, when he sweareth. It is therefore truely said, That Idols be first in the heart, before they be brought forth either with the hand or mouth.

Theo. Let vs come to the third part of the commandement, which is the threatning against such as breake it.

The third part of the third commandemẽt.

Mat. It is contained in these words; The Lord will not hold him guiltlesse which taketh his name in vaine. Whereby it appeareth, that the transgression of this commandement is accounted a most hainous sinne before God, notwithstanding men make light of it, and that therefore hee will with grieuous punishments be auenged vpon such as be guilty of it.

Theoph. Is there any thing that doth so much aggrauate this sinne?

Mat. No verily. For there is no commandement, in the breaking whereof there is seene such insolent contempt of God.

Theop. Why so?

Mat. Because wee are ledde to breake the other commandements, either vpon a false opinion of worshipping God, as when we giue our selues to Idolatry & superstition; or for our owne estimation, when wee yeeld our selues to reuenge: or for our pleasure, when wee commit fornication: or for our profit, when wee steale: or for some feare, as when wee tell a lie: but for the breaking of this commandement, we can pretend neither the worshipping of God, nor our profit, nor our pleasure, neither any feare. Therefore the transgression of this commandement, and especially blasphemy, hath no other beginning, but a most manifest contempt of Gods maiestie.

Theoph. Some are wont to excuse the matter by custome

to

to cleare them selues of the sinne of the contempt of God.

Mat. But I would demand, whence that custome sprung? Did it not come from the very impiety & mad contempt of God, wherewith our mindes were wholly taken vp and possessed before? For it is certaine, when at the first the minde of man is lightned with the least Sun-beame of the feare of God, that, that bad custome is presently changed, howsoeuer it might goe about to defend it selfe by prescription of very long time.

The fourth Commandement.

Remember, the Sabbath day, to keepe it holy: six dayes shalt thou labour, and doe all thy worke, but the seuenth day shall be the Sabbath to the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-seruant, nor thy maid-seruant, nor thy cattell, nor thy stranger that is within thy gates: for in six daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Theoph. The fourth commandement of this first Table is behinde: to the exposition whereof, that we may make an easier way, let vs see of how many parts it standeth.

Mat. Of foure.

1. The first containeth the summe of the whole commandement in these words: Remember the Sabbath day, to keepe it holy.

2. The second sheweth, which that Sabbath day is, when he saith: Six daies shalt thou labour, and doe all thy worke: but vpon the seuenth day shall be the Sabbath to the Lord thy God.

3. The third teacheth, how that day is to be kept holy. Thou shalt doe no worke, neither thou, nor thy sonne, nor thy daughter, nor thy man-seruant, nor thy maid-seruant, nor thy cattell, nor thy stranger that is within thy gates.

4. The fourth rendreth a reason, why he appointed the seuenth day, rather than any other day, vnto this rest: For in six daies God made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore he blessed the Sabbath day, and hallowed it.

Theoph. We must follow these foure parts in order. Declare therefore the meaning of the first.

Mat. When the Lord saith; Remember the Sabbath day, hee teacheth vs that this commandement is of very great waight. Which appeareth to be most true, euen by this, that the keeping of the rest of the commandements dependeth vpon the keeping of this. In respect whereof, the Lord euery where by his Prophets obiecteth to the Israelites the transgression of this commandement, when he meaneth to signifie the breach of the whole Law. Hee addeth after; that thou sanctifie or hallow it: that is, cease and abstaine from bodily workes, that thou maiest applie thy selfe earnestly to spirituall and heauenly.

Theoph. Which callest thou heauenly & spiritual works?

Why the Lord, vnder the Law, commaded the Sabbath.

Mat. That we may vnderstand that point, we must know that the Sabbath was commanded of God for two causes, the first whereof was ceremoniall. That ceremonie also is considered in two respects. For by the bodily rest, the Lord meant to warne the people of Israel, to abstaine and rest from their owne works being carnall and defiled, that they might suffer the holy Ghost to worke in them. This doth he himselfe witnesse in these words: See that you keepe my Sabbath, because it is a signe betweene mee and you, in your generations, that you may know, that it is I the Lord which sanctifie you. Out of which words it is plaine, that that ceremony was a type or shadow of our regeneration.

Secondly, that ceremony serued to sanctifie the euerlasting rest of the kingdome of heauen, which was as it were a part of the former. For that cause the Lord calleth the land of Canaan, rest, because it was a signe or token of eternall life, according to the interpretation of the Apostle to the Hebrewes.

The other end of the bodily rest is this, that wee may wait vpon the Ministerie of the Church: for that is established by God in this commandement. Moreouer, that we may meditate vpon his workes, & diligently applie our selues to the loue of our neighbour, and the instruction of our houshold and familie. These are the two ends of the bodily rest, the first whereof, together with the rest of the

ceremonies,

Ceremonies, is taken away by the comming of Chriſt, who is the truth of it. But the other is perpetuall, and to continue for euer. Therefore that reſt belongeth vnto vs, and is euery weeke to be kept one day.

Theoph. Let vs come to the other part.

Mat. After that the Lord had commanded one day for reſt, then he ſheweth which day he will haue kept, & that is the ſeuenth, namely, the laſt of the weeke. He doth alſo teach how we ſhould ſpend the reſt of the weeke, namely, in working, that is, in doing our worldly buſineſſes, to the end wee may be the fitter for the reſt of the ſeuenth day, and may the better performe ſuch things as he himſelfe hath commanded.

Theoph. Which was the ſeuenth day?

Mat. That which we do yet call Saturday. For the Lords day properly, is the firſt day of the weeke, according to to the diſtinction made by God himſelfe. But the ſeuenth day the Apoſtles changed, to teach that the ceremony was abrogated, and the *Reſt* they put off to the Lords day, vpon the which Chriſt by his reſurrection had put an end to that ceremony.

Theoph. How did Chriſt by his reſurrection, put an end vnto that ceremony?

Mat. Becauſe, by the vertue and power thereof, we are ſpiritually raiſed vp, that we may ſerue God, and mortifie our concupiſcences all the dayes of our life: ſo as, for this purpoſe, we do not now ſtand in need of the obſeruations of any day.

Theoph. Is not this to obſerue dayes, which thou condemnedſt as a ſuperſtitious thing, in the expoſition of the former commandements?

Mat. To obſerue dayes and times is nothing elſe, but to thinke one day or time holier than another, which agreeth not to the hallowing of the Lords day. For we doe not attribute vnto it, greater holineſs than to another. But when the Apoſtles would take away the ceremony of the ſeuenth day, they appointed this, which came firſt in place, to that vſe: and as another day had beene as fit, ſo neither is this leſſe fit or conuenient, than any other.

Theoph. Declare the third part of the commandement.

Mat.

Mat. It teacheth that no worke concerning this life is to be done, vnleſſe it be neceſſary, vpon that day. But it is to be marked, that ſuch workes were then iudged to be faulty & ſinfull among the Iewes, becauſe they were contrary to the ceremony which they were bound to keepe. But now, that ceremony being taken away, they are not forbidden as euill in themſelues, but becauſe they hinder vs, and withdraw vs from holy exerciſes and meditations.

Theo. But why is there mention made of the *Reſt* of men-ſeruants, and of made-ſeruents, of cattel, & of ſtrangers?

Mat. Concerning men-ſeruants, and maid-ſeruants, God commandeth this, as well that they might haue ſome eaſe from labour, as alſo that they might attend vpon the miniſtery of the Church, and ſo to care for and looke to their owne ſaluation no leſſe than their maiſters. The *Reſt* of beaſts God doth therfore mention, becauſe they work not but with the ſeruice & helpe of ſeruants. He ſpeaketh alſo of ſtrangers, becauſe if they be of the ſame profeſſion with vs, they alſo are bound to keepe the law of God: if not, yet at leaſt, heede muſt be taken that they bee not an euill example to the reſt.

Theoph. The fourth part is remaining.

Mat. The Lord ſetteth before vs his owne example, the more earneſtly to pricke vs forward to the keeping of that *Reſt*. He doth alſo call to our remembrance the creation of the world, that we might remember of whom we haue our beginning, and the innumerable benefits that we enioy. The Sabbath day therfore ſhould be vnto vs as it were an Image of the creation of the world: and vpon that day ought we to meditate and thinke vpon that creation, leſt wee be guilty of that fault, which God in former times by *Moſes* vpbraideth the Iewes with; Thou haſt forgotten that ſtrong God which hath begotten thee: the God which made thee, thou haſt not remembred. Deut. 32.

Hereupon it is, that by name he reckoneth vp euery of his workes by it ſelfe: For in ſixe daies the Lord made the heauen, and the earth, the ſea, and all that is in them. But here is mention of the Lords reſting, not becauſe he hath caſt off the care of his workes: for he continually worketh to preſerue his creatures, and to guide them by his prouidence,

dence, But this he would teach vs, that he hath ceased from making of the kinds of things. Finally, the blessing and hallowing of the Sabbath day is after added, not because that day is in it selfe holier than others; but for that it is of God appointed for this purpose, that we should rest from our owne workes, and diligently giue our selues to holy workes.

Theoph. The Sabbath day therefore is sanctified of God, in that he did appoint it to holy and religious works. It is also sanctified of vs, when we giue our selues carefully to performe those workes.

Mat. It is true.

Th. But are not the rest of the daies so hallowed of God, namely, that they be appointed to holy & religious works?

Mat. Yes verily, so farre forth indeed as they be for our businesses. But vpon the Sabbath all other things are to be set aside, that wee may diligently apply our selues to those workes: and verily men be without excuse, except they do this. For whereas the Lord hath diuided the week into seuen daies, he appointed one onely for himselfe, but the other sixe he hath left vnto vs, to looke to our owne matters.

The second Table of the Law.

Theoph. The foure commandements of the first Table being expounded, order requireth that we come to the sixe last. But before we goe to the exposition of each by it selfe, I desire you to make a generall and briefe exposition of them, which may shew how they agree together, as you did when you handled the first Table.

Mat. As in the first Table the Lord doth teach true religion, that is, the way whereby we may truly worship him: So in the last he prescribeth a holy policy or gouernement vnto men: that they might keepe peace among themselues, and serue God with one mind. But for the vpholding of that policy, it is necessary that some be superiours, and other some inferiours; and that the superiours bee armed with some authoritie, wherewith they may keepe the subiects within the bounds of their dutie, and prouide that the mightier doe no wrong to men of meane

The summe of the last Table.

meane quality. Now all theſe things doth the Lord ordaining in the fift commandement. For by little and little he doth in continuance of time bring vs to all lawfull ſubiection, beginning with that which is moſt eaſie to bee borne. Hauing ſettled and appointed Magiſtrates, he doth preſently adioyne lawes, by which they ought to gouerne their ſubiects peaceablely, and keepe them in equity and iuſtice: From whence alſo euery one ſhould ſeeke the rule of loue, that they may liue with their neighbours, according to the will of God.

And firſt, becauſe nothing is more neceſſary for the ſafegard of humane ſociety, than that the life of man be preſerued; In the ſixt commandement the Lord forbiddeth murther, and alſo commandeth that euery one preſerue the life of his neighbour, no otherwiſe than their owne. When he hath taken order for the ſafegard of mens liues, becauſe men are mortall; In the ſeuenth commandement, forbidding whooredome, he inioyneth marriage to all men that haue not the gift of continency, to the end mankinde may be preſerued and increaſed. And becauſe a family or houſhold followeth marriage, to the ſuſtaining wherof riches are required; In the eight commandement, he appointeth to euery one proprietie of goods, while he forbiddeth theft, wherewith quiet poſſeſſion is diſturbed and troubled; and doth alſo command, that we labour to get riches, both for our owne vſe, & to giue to the poore. Afterward, becauſe it cannot be (ſuch is the deſire and couetouſneſſe of men) that goods can be enioyed of vs, but that oftentimes there ariſe ſtrifes & controuerſies, which the Magiſtrates cannot appeaſe, except they plainly know the truth of the matter; In the ninth commandement the Lord forbiddeth falſe witneſſe-bearing, which is no ſmall hinderance to the ending of controuerſies, and doth command that we ſpeake the truth, both before the Magiſtrate, and elſewhere in all kinde of matters. Finally, becauſe the Law-giuer is ſpirituall, he would teach vs that his law alſo is ſpirituall, that is, that it requireth not onely outward obedience, as the lawes made by men doe, but euen the inward affection of the heart. Therefore vnder the name of concupiſcence, which he forbiddeth in the laſt commandement,

dement, he requireth also this, that we obey him with all our heart, so as there be not any thing in vs, be it never so little, that is contrary to his will.

The fift Commandement of the Law.

Honour thy Father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

Theo. Let vs goe to the particular exposition of each commandement of the last Table. And let vs begin at the fift, which is the first. These be the words of it; Honor thy father & thy mother, &c. Of how many parts standeth it?

Mat. Of two, the first is a precept, namely, that we honour father and mother: the other is a promise made to the keepers of this commandement, which is, that they shall liue long: wherein secretly is contained a threatning against such as breake it.

Theoph. That we may clearely vnderstand the former part, two questions are to be determined of vs. First, whom God comprehendeth vnder the name of parents. And secondly, what is to be vnderstood by the name of Honour. Answer therefore to this question.

Who be comprehended vnder the name of parents.

Mat. Vnder the name of parents they all be comprehended, who by any meanes in respect of their office are bound to doe the duty of parents towards vs, namely, they that ought to haue care for our instruction, health, life, preseruation of our goods, credit, and peace. For in these things is contained the duty of parents toward their children. Therefore vnder the name of parents, are to be vnderstood, first

1. Gardians and tutors, that be to vs in stead of parents.
2. Magistrates, who also be called fathers of the Country.
3. Ministers of the Church, and Schoolemasters, which be our spirituall parents.
4. Husbands towards their wiues.
5. Masters towards their seruants.

Theoph. Wherefore did God comprehend all these aboue mentioned, vnder the name of parents?

Mat. Because, such is the naughtinesse and pride of mans nature, (for it is swollen with the desire of greatnes

and dignity) that it hardly endureth to bee ſubiected vnto any. For this cauſe, that ſuperiority, which by nature is moſt amiable, and leaſt enuied, is propounded for an example, that our high mindes might the more eaſily bow, and be made acquainted with ſubiection.

Theoph. Let vs come to the other queſtion. Wherein conſiſteth the honour which wee are commanded to giue to our parents?

What the word Honour ſignifieth.

Mat. It conſiſteth in three things.

1. Firſt, in outward ſaluation, proceeding from the inward reuerence which wee ought to yeeld vnto them; which ſhall be done, if wee acknowledge them to bee the Miniſters of God for our good.

2. Secondly, in obedience, which we yeeld to their commandements; ſo as they be not contrary to the will of God: for then, by the rule of *Peter*, we ought to obey God, rather than man.

Act. 5. 29.

3. Thirdly, that in their pouerty we relieue them with our wealth. And withall it is to be obſerued, that God doth not only preſcribe a rule to inferiors, whereby they may giue due honour to their ſuperiors, but doth alſo teach ſuperiors their duty, which they ought to doe to their inferiors.

Theoph. What if the ſuperiors faile in their duty? are not the inferiors diſcharged from the honour due to them?

Mat. No not ſo: for our ſinnes are not excuſed by the ſinnes of others. Moreouer, the obedience we giue them is directly referred to God, of whom it is commanded; and not properly to themſelues.

Theoph. Wee haue ſtaied long enough vpon the former part of this commandement: let vs therefore come to the other: and that is a promiſe, the words whereof be theſe; That thou maieſt liue long in the land which the Lord thy God giueth thee. To the explaining whereof, there be fiue things whereof I will aske thee.

1. Firſt, Why the Lord ioyned a promiſe to this commandement, rather than to the reſt of the commandements of this latter Table?

2. Why he promiſed long life, rather than any thing elſe?

3. Whether wee receiue benefit by long life, which is ſubiect to many troubles?

4. What

4. What the land is, whereof mention is made in this place.

5. How is this promise fulfilled, seeing it is certaine, that sometimes obedient children be taken away by vntimely death, and the stubborn and disobedient liue long? Now therefore answer to the first. What is the cause that the Lord ioyned a promise to this commandement?

Mat. He teacheth superiors by his owne example, how they ought to behaue themselues towards their inferiors; namely, to allure them to obedience, rather by gentlenesse and promises, than by seuerity and punishments.

Th. Go forward, & in like sort answer to the second: why is long life promised by God, rather than any thing else?

Mat. The promise is very fitly applied to the commandement it selfe; for it teacheth good & obedient children, that if they honour the instruments, or meane of this their life (namely, their parents) they shall long enioy it. But on the cõtrary side, it threatneth death to the disobedient; because they be altogether vnworthy to haue the vse of that benefit, the instruments or means whereof they honor not.

Theop. The third point followeth. What are we the better for long life, seeing it is subiect to many afflictions?

Mat. I grant indeed that this corporall life, if it be separated from the fauour of God, is most miserable and vnhappy: But it is a blessing to the faithfull. For, continuing in it, we serue to his glory: and sometimes he graunteth vs this, that with great peace and quietnesse we enioy sundry temporall benefits. Moreouer, this promise is applied to the common opinion of men. For they account long life for a great blessing.

Theoph. Let vs come to the fourth point. What is that land, whereof the Lord maketh mention in this place?

Mat. In respect of the Israelites, it is to be vnderstood of the land of Canaan; which they had receiued of the Lord, to possesse it; but in respect of vs, it is extended to a great deale further. For whersoeuer we be in the world, we haue right of dwelling there, from the Lord, whose the earth is.

Theoph. The last point is behinde. How is this promise fulfilled, seeing it is certaine, that oftentimes obedient and good children die yonguc, and the disobedient liue long?

Mat. That is proued by the examples of *Abſalon*, *Core*, *Dathan*, *Abiron*, and of the ſonnes of *Hely*. Dayly experience alſo confirmeth it, of ſtubborn & diſobedient children: for they be for the moſt part ſeene, either in priſons, or vpon the gallowes. Contrariwiſe the good & obedient, for the moſt part, haue long life, with great quietneſſe and peace. But, if at any time it fall out otherwiſe, we muſt remember, that all the promiſes of God concerning earthly things, be with condition, namely ſo farre forth, as he ſhall know them to be expedient, both for his own glory, & for our ſaluation. When therefore God doth betimes call his out of this life vnto himſelfe, he prouideth far better for them than if he gaue them long life. For, he taketh them from the miſeries of this world, and putteth them into the poſſeſſion of eternall life. On the other ſide, ſometimes he giueth the wicked long life: but ſo weake & full of miſery, that it is more grieuous than death it ſelfe. For this cauſe,

Deut. 6. 2. *Moſes*, repeating the law of God, declareth that promiſe, in theſe words: That it may be well with thee in the land which, &c. But if it fall out otherwiſe, it is for the cauſe which was at large ſet foorth by vs, when we entreated of afflictions. For in that place we taught, wherfore the Lord will haue the wicked ſometimes to liue long and happily in this world, & the godly to ſuffer all kind of afflictions.

Eccl. 8. 12. Notwithſtanding, that ſaying of *Salomon* abideth true: Although the Sinner commit euill an hundred times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord.

The ſixt Commandement.

Thou ſhalt not kill.

Theoph. Hauing finiſhed the treatiſe of the fift commandement, wee are come to the ſixt. How many parts bee there of it?

Mat. Two,

1. Firſt, the forbidding of Murther.
2. The commanding of keeping peace and friendſhip with our neighbours.

The expoſition of the firſt part.

Theoph. How large is the word killing?

Mat. It containeth all the degrees and ſteppes, by the which

which we come to it: yea, indeed, all thoſe things, whereby we are brought and ſtirred to commit murther, according to the third rule.

Theoph. Rehearſe thoſe ſteps or degrees.

Mat. They be three. The firſt whereof is hatred conceiued in the heart: foraſmuch as it is in plaine words forbidden of *Moſes*; *Thou ſhalt not hate thy brother in thy heart.* Leu. 19. 17.

Theoph. What if our enemie be a wicked man, is it not lawfull to hate him?

Mat. We may indeed hate his ſins: but not his perſon. But we muſt diligently beware of two extremities, wherein we doe ſinne on either ſide.

The firſt is, that we hate not the perſon, for his ſinne.

The other, that we loue not the ſin for the perſons ſake.

Theoph. Let vs come to the ſecond degree, by the which we come to murther.

Mat. It is anger: for it is a declaration of the hatred lying in the heart.

Theoph. Doe you thinke it altogether vnlawfull to be angry with any?

Mat. I doe not thinke ſo. For, anger is a naturall affection, wherein if moderation be kept, it deſerueth as much praiſe, as the two extremities deſerue diſpraiſe.

Theoph. What is that moderation?

Mat. When with zeale for the glory of God, or with iuſt ſorrow, wee be angry, becauſe iniury is done vnto vs without our deſert; and that keeping a meane, & with this caution, that wee neither ſpeake nor doe any thing that is againſt the honor of God, chriſtian modeſty and the loue of our neigbour. In which ſenſe *Paul* commandeth: *Be angry, and ſinne not.* Ephe. 4. 26.

Theoph. Let vs conſider of the two extremties of anger: and firſt let vs ſpeake of that which ſinneth in exceeding.

Mat. We doe then fall into it, when we be angry raſhly, that is, without a lawfull cauſe: or elſe when, being mooued for a iuſt cauſe, we do paſſe the bounds of moderation, of peaking or doing the things that be againſt the honour of God, neighbourly charity, and chriſtian modeſtie. But that falleth out, when we be ſo poſſeſſed with that affecti-

on, that the iudgment is troubled, & reaſon it ſelfe is darkened; for then for a time, wee are like vnto mad men that
Iam.1.20. know not what they do. For this cauſe *Iames* ſaith; The wrath of man performeth not the righteouſneſſe of God.

Theoph. Let vs come to the other extremitie. How doe we ſinne in the defect or want of anger?

Mat. When, perceiuing that God is offended, or our credit hurt without cauſe, wee are notwithſtanding not mooued, as our duty requireth: which would haue vs not to ſuffer euils; but that according to our callings we ſhould ſet our ſelues againſt them. Hence it was that *Moſes* was ſo angry in the wildernes with the Iſraelites, whom he ſaw worſhipping the golden Calfe with idolatrous worſhip; *Iohn Baptiſt* with the Scribes and Phariſees, and *Iacob* with his father in law, *Laban*. *Moſes* indeede, being mooued with moſt iuſt anger, drew out the ſword, becauſe he was a Magiſtrate. *Iohn* vſed moſt ſharpe and vehement reprehenſions, becauſe he was a miniſter of Gods word, and had to do with Hypocrites, & men hardened in their ſins, *Iacob* dealeth with moderate & gentle admonitions, becauſe he was a priuate perſon, and his owne matter was in queſtion.

Theoph. The third ſtep, by the which men come to murther, is behinde.

Mat. It is euery hurt offered to the perſon of our neighbour: whereupon alſo ſometimes enſueth murther it ſelf, which fault is indeed moſt grieuous in the ſight of God; as appeareth by that which the Lord ſaith, that he abhorreth the manſlaier; and by the penalty, appointed by himſelfe vnto man-killers For he ordained, that not only men, but alſo the very brute beaſts that had ſlaine man, ſhould bee
Leu.17.26. put to death. For which cauſe he forbad his people the eating of bloud. For, by that ceremony, he would ſhew, how much he abhorred the ſhedding of bloud, and conſequently, murther.

Theop. Is there any ſpeciall cauſe, which maketh murther to be eſteemed ſo hainous a ſinne before God?

Mat. There is, & he doth declare it himſelf in the ninth chapter of *Geneſis*. For, after theſe words, *Who ſo ſheddeth mans bloud, by man his bloud ſhall bee ſhed*, preſently

ſently hee addeth, *Becauſe in the image of God made hee man.* By which words he teacheth, that his owne Image which he hath ingrauen in man, is wronged and miſuſed by man-ſlaughter.

Theoph. But whether was that image, or likeneſſe of God, blotted out in man by originall ſinne, as it hath beene ſaid by thee in the ſecond chapter of the former booke?

Mat. It was indeed: but not ſo far, that there be no ſteps of it at all remaining. For the ſpirituall gifts be (as one of the Ancients ſaith) giuen of God to men for their ſaluation, wherby originall ſinne is taken away; ſuch as bee the true knowledge of his Maieſty, and of the worſhip due vnto him: But the naturall gifts, that is, ſuch as concerne this life, were onely corrupted, as vnderſtanding and reaſon, ſo far forth as they reſpect humane things; but they were not altogether taken away, as experience it ſelfe doth ſufficiently witneſſe.

Theoph. Let vs come to the other part of this commandement: and withall, let vs conſider of the vertues which are commanded in it.

Mat. The meaning thereof is this: that wee be meek, louing peace, and concord, gentle, peace-makers, and deſirous of reconciliation. Briefly, in this commandement, God repuireth foure things of vs: the firſt two whereof doe ſhew what is to be auoided; and the latter two, what is to be done of vs, to the fulfilling of it.

Theoph. Rehearſe the firſt two.

Mat That we hate no man: much leſſe that we hurt either by word or deede. Secondly, that if we be offended, wee follow the counſell of *Paul*, that we auenge not our ſelues: but ſuffer the iniury patiently, leauing vengeance vnto God, who claimeth it to himſelfe; *Vengeance is mine, I will repay it.* For this cauſe alſo, in another place hee is called the God of vengeance, or God the auenger. Rom. 12. 19. Pſal. 94. 2.

Theoph. But, while we beare iniuries patiently, do we not giue our enemies occaſion to be more cruell and fierce vpon vs; according to our manner of ſpeech, that wolues be more fierce vpon ſuch as play the ſheep?

Mat. It is indeed certaine, that our enemy ſometimes waxeth prouder, and more inſolent, becauſe of our meek-

neſſe: but this is nothing to the matter. For we ought to be ready rather to beare diuers iniuries, than to reuenge that which we haue receiued; and that by the commandement of Chriſt: *Reſiſt not euill: but who ſo ſhall ſtrike thee on thy right cheeke, turne to him the other alſo.* And this is the true ſenſe of that place. For, the Lord would not haue vs when wee haue receiued one iniury, to pull another vpon our ſelues, as the words at the firſt ſight ſeeme to require. For it were a ſinne, not to take heede of an iniury foreſeene, eſpecially, when opportunity is offered vs. For, Chriſt himſelfe, & after him *Paul*, when they were ſtricken vpon the cheeke, did not turne the other: but did greatly finde fault and complaine of the iniury done vnto them. But concerning that Proverbe, that *The wolues be fierce vpon ſuch as play the ſheepe*, it is a very deuice of the diuell, and therefore moſt falſe. For, whoſoeuer in that behalfe doth imitate ſheepe, is ſafe from the aſſaults of all wolues, being protected by the crooke or ſtaffe of that chiefe Shepheard of our ſoules. But on the contrary ſide, whoſoeuer, reuenging his iniuries, imitateth the wolues, he goeth out of the fold of Chriſt (into which they onely be admitted, that be indeed ſheep) and offereth himſelfe a prey vnto Sathan, of whom *Peter* ſaith, He goeth about like a roaring Lyon, ſeeking whom to deuoure.

Mat. 5. 39.

2. Pet. 5. 8.

Why God claimes vengeance to himſelfe.

Theoph. Why doth the Lord challenge to himſelfe the office of reuenging, and ſo earneſtly forbiddeth vs, that we reuenge not?

Mat. It ſeemeth to be for three cauſes: the firſt, becauſe he himſelf is ſpecially offended with the iniury done vnto vs.

Theoph. Why ſo?

Mat. Becauſe, being our chiefe Lord, he ought much more to be reuerenced of vs, than man which is his creature. As often therefore as we deſpiſe and break his commandements: doing iniurie vnto any, is not the offence eſpecially done againſt God?

Theoph. Declare another cauſe.

Mat. Becauſe hee doth a great deale better know the greatneſs of the iniury, than doth he that is iniured: for he pierceth into the hidden and moſt ſecret thoughts of men.

Theoph.

Theoph. Declare the laſt cauſe.

Mat. Becauſe hee hath the chiefe power to reuenge iniuries, as he ſhal know to be right and expedient, which we cannot doe. For he ſometime increaſeth the iniury, which thought to haue reuenged it. But although we had that power in our ſelues, the affections that rule vs, would carrie vs beyond the bounds of moderation. For theſe cauſes hath the Lord challenged vengeance to himſelfe, and promiſed that he will indeede repay it; and ſo he ſhall free vs from that labour, and thoſe diſcommodities, which might hurt vs in reuenging: but that hee might take from vs all excuſe, hee hath appointed the Magiſtrate, which in his name ſhould execute vengeance, and hath for this purpoſe armed him with ſtrength and authority, that with a ſtaied minde he ſhould conſider the greatneſſe of the offence, to puniſh it without any troublous paſſion, and repreſſe the boldneſſe of thoſe which haue hurt vs.

Theoph. Is it therefore lawfull to flie to the Magiſtrate, and to purſue the puniſhment of them which haue hurt vs?

Mat. It is lawfull: for, wee ſeeme after a ſort to flie to God himſelfe, when we craue the helpe of his miniſters, ſo as it be done without any affection of reuenge, hauing this onely in our mindes, to helpe forward common peace, while we call thoſe to puniſhment, of whom it was diſturbed and broken.

Theoph. What if the Magiſtrate refuſe to helpe, or if we cannot goe to him, what thinkeſt thou is then to be done?

Mat. The whole matter muſt bee committed to God, which one day will take vengeance, both vpon him that hath done vs the wrong, and alſo vpon the Magiſtrate, which in his behalfe hath failed in his dutie. And indeede, this is the beſt way: for if wee our ſelues will reuenge when we be able, we ſhall do farre more hurt to our ſelues than to our aduerſary. For we ſhall hurt but the goods, or the body of our enemies: but we ſhall ſo hurt our conſcience, that we bring our owne ſoule into extreame hazzard of vtter periſhing. I omit the diſcommodities that commonly ariſe of it, while the Magiſtrate demandeth an account of the fact. Therefore, the beſt is to beare iniuries patiently; for by that meanes we do not onely turne away

from

from our ſelues many inconueniences, and innumerable troubles and dangers, but alſo the Lord, to whom our moderation & obedience is ſeene, beſtoweth his fauour & all kinde of bleſſings vpon vs. And yet the reuenge that is deferred, is not taken away: for the Lord will repay it farre more grieuouſly, than if we our ſelues had aſſaid to doe it.

Theoph. It is therefore monſter-like, that men be ſo deſirous of reuenge, and that there be ſo few, which in this behalfe ſuffer themſelues to obey God.

Mat. It is indeed: and thereby it appeareth that we be the children of *Adam*, and heires of ſinne, while we doubt not to make our ſelues equall with God.

Theoph. Wherefore?

Mat. Becauſe the Lord challengeth reuenge to himſelfe alone. But there is nothing that man deſireth ſo feruently: inſomuch, as many times he offereth his owne life vnto all dangers, that in this point he may haue his deſire. Therefore, they onely that haue put off the old *Adam*, and put on the new, be able to ouercome theſe euill affections, and to leaue vengeance vnto God.

Theoph. Let vs come to thoſe two laſt things, which the Lord requireth of vs to the fulfilling of this commandement. Declare the firſt.

Mat. 5. 23. *Mat.* That we ſhould goe to him, with whom we be at variance, to bee reconciled, according to the commandement of Chriſt: If thou bring thy gift vnto the altar, and there remembreſt that thy brother hath ought againſt thee, leaue thy gift there before the altar, & go thy wayes, firſt be reconciled to thy brother, and then come to offer thy gift. Now he teacheth by that ceremony of the Law, which was then in vſe, that all the worſhip which wee offer vnto God, is diſpleaſing vnto him, ſo long as we be at variance with our neighbours.

Moreouer, *Paul* warneth, that this reconciliation bee ſoone made, and that it be not put off from day to day. For he ſaith: Let not the Sunne goe downe vpon your wrath. Which indeed is the moſt fit remedy to breake off hatred, & to bridle reuenge. For euen as diſeaſes and ſores at the firſt, being eaſie to be cured, by delay are made incureable, and (that more is) deadly: ſo hatred will grow paſt cure, if

thou

thou redreſſe it not ſpeedily. For this cauſe *Paul* after theſe words, Let not the Sunne goe downe vpon your wrath, by and by addeth, Neither giue place to the diuell.

Theoph. Wherefore doth he adde theſe words?

Mat. Becauſe hatred, if it be neuer ſo little a time hidden in our mindes, maketh an entrance for the diuell, who hauing entred vpon our hearts, doth ſo wholly poſſeſſe them, that refuſing reconciliation, he ſtirreth vs vp to the deſire of reuenge, till at length hee hath throwne vs headlong to deſtruction.

Seeing therefore he is ſo hurtfull a gueſt, there is cauſe that betimes we ſhut the doores againſt him, by vnfained reconciliation to our brother.

Theoph. There is yet remaining another point concerning thoſe things which we are bound to doe for the fulfilling of this commandement.

Mat. This it is. After we haue diligently done our duty, if our aduerſary doe obſtinately refuſe reconciliation, we leaue not off to loue him, to pray vnto God for him, and in all things to pleaſure him, according to the commandement of Chriſt; Loue your enemies, bleſſe thoſe that curſe you, doe good vnto them that hate you, and pray for them that hurt you and perſecute you, that you may be the children of your father that is in heauen. Hither alſo may bee referred the exhortation of *Paul*; If thine enemy hunger, giue him meate, if he thirſt, giue him drinke. For if thou do this, thou ſhalt heap coales of fire vpon his head. Mat. 5. 44. Rom. 12. 20. 21.

Finally, that alſo is to be marked, which *Paul* preſently addeth; Be not ouercome of that which is euill, but ouercome euill with good.

The ſeuenth Commandement.

Thou ſhalt not commit adultery.

Theoph. Let vs come to the ſeuenth commandement of the Law. How many parts be there of it?

Mat. Two. In the firſt he forbiddeth adulterie, in the laſt he commandeth chaſtity.

Theoph. What doth the Lord vnderſtand by the name of adultery?

Mat. Not onely the company of man with woman out of

The exposition of the first part.

of marriage, but also all kinde of filthinesse, by the which man may be defiled. Moreouer, all the affections of concupiscence; and finally whatsoeuer stirreth vp vnto lust, & nourrisheth it. Of which sort are

Vnlawfull touchings.
Wanton apparrelling of the body.
Filthy speech.
Vncleane songs.
Filthy reading.

Too familiar company with those, who it is very like be led with lust.

Wanton lookes.

Idlenesse, that is the mother of all vices, and namely of whoredome.

Dancings, which are most manifest stirrers, and prouokers of lust.

Seeing therefore it is certaine (according to the saying; He that loueth danger shall perish in it) that we are by nature prone vnto lust; except we diligently take heede of all those prouocations, it will verily come to passe, that at length we shall be driuen to the very act it selfe: which sin notwithstanding is before God esteemed most hainous, especially in those that professe the name of Christ.

Eccles. 3. 27.

Theoph. Why so?

Mat. Paul giueth a reason in these words: Doe you not know that your bodies are the members of Christ? Shall I therfore take the members of Christ, and make them the members of an harlot? God forbid. Know yow not, that he which is coupled with an harlot, is one body with the harlot? For he saith, they which were two shal be one flesh. But he which is ioyned to the Lord, is one spirit. Flie fornication: euery sinne that a man doth is without the body: but he that committeth fornication, sinneth against his owne body.

1. Cor. 6. 15.

But if the iniury be great that is done vnto Christ, verily that must not be thought little that is done to our neighbour. For there followeth vpon this the staine of honest families. Moreouer, maidens, otherwise to haue beene well bestowed, are thus not seldome brought to an hainous offence, to their dishonour and punishment. But the iniury

shall

shall be greatest, if adultery be committed, that is, if either the man or the woman, or both of them be married. For so the faith of marriage is stained, and the bond broken: the whole family is ouerthrowne, and sometimes bastards be suborned for lawfull children, vnto whom the inheritance commeth. For this cause the Lord ordained the Law that the adulterer should die the death. Leuit. 20. 10. Deut. 22. 22

Theoph. Let vs come to the other part of this commandement. Is there any other thing to be obserued in it, besides the chastity which we ought to keepe?

Mat. There is, namely, that God commandeth marriage to all those, that are not euen inwardly endued with the gift of continency. For as *Paul* saith, it is better to marry than to burne. The exposition of the second part 1. Cor. 7. 9.

Theoph. Seeing you haue made mention of marriage, I would haue you shew the causes why it was ordained.

Mat. They be three.

1. First, procreating of children.

2. Mutuall helpe one of another.

3. The auoiding of fornication.

Theoph. Which is the chiefest of these causes?

Mat. The first in respect of God, namely, the increase of mankind: but in respect of vs, the last, namely, the auoiding of fornication.

Theoph. Why saiest thou, that this is the chiefe in respect of vs?

Mat. Because it layeth vpon vs a necessity of marrying, which the other two do not. For this cause *Paul* saith; For the auoiding of fornication, let euery man haue his owne wife, & let euery woman haue her own husband. Howbeit, if he speaketh to those that haue not the gift of continencie, whom hee expresly commandeth in those words to marry. Notwithstanding, heed must be taken, that we desire not so holy an ordinance, by dissolute wantonnesse. Of the which thing we are warned by the Apostle, when he saith, Marriage is honourable amongst all, & the bed vndefiled.

Theoph. What noteth he in this testimony?

Mat. We are by it admonished, that although the Lord hath ordained marriage to be a remedy against our infirmitie, it may not therefore be abused to vnbridled plea-

sures,

sures, forasmuch as the chastity of marriage forbiddeth it. For if the honesty of marriage do hide the filthinesse of incontinency, it must not therefore be continually a stirring vp or prouoking of it. Wherefore such as be married may not think all things lawfull for them, according to the lust of the flesh; but let them carry themselues modestly one towards another in the feare of the Lord, so dealing, that they do not any thing at all vnbeseeming the honesty and temperance of marriage: Wherefore also *Paul* warneth vs, saying: Let euery of you know to possesse his vessell with holinesse and honour, not in the lust of concupiscence, as the Gentiles which knew not God.

The eighth Commandement.

Thou shalt not steale.

Theoph. How many parts bee there of this eight commandement?

Mat. Two. The first, the forbidding of theft: the other a commandement contrary to the prohibition, namely, that we labour to defend and help forward the profits and commodities of our neighbour, euen as our owne; and to helpe the necessities of others.

Theoph. What doth the Lord comprehend vnder the name of theft?

Mat. All euill trades and deceits, by the which we hunt after other mens goods, & seek to get them to our selues: which is vsually done fiue waies.

1. First, by sacriledge, when a man taketh to himselfe the goods dedicated to God.

2. Secondly, by robbery, when any getteth to himselfe any thing of another mans, by open or secret force.

3. Thirdly, by fraud, or legerdemaine, when any selleth counterfait wares for good: or by pratling exacteth a greater price, or else deceiueth by a false measure or waight.

4. Fourthly, by vsury, when any for lending money requireth gaines more than the lawes allow, which indeede hurteth both lender and borrower, the former in his soule, the other in his goods.

Theoph. Thou dost not therefore condemne that gaine which is taken according to the order of law?

Mat.

Mat. I condemne it not.

Theoph. But how agreeth it with the saying of Christ, Lend, looking for nothing againe?

Mat. It is to be vnderstood of the poore, to whom if we be commanded to giue; much more to lend, looking for nothing. But when we lend to the rich, which be able to restore, and that with increase, which also for the most part are wont to borrow to make gaine by it; I see not what letteth but that we may follow the law of the Magistrate, so as it be not against the rule of charity. For hee that borroweth maketh more gaine of it, if hee be thrifty, than doth he that lendeth it.

Theoph. There must therefore respect be had of him that borroweth; it must bee also inquired, why he doth it, and whether he be thrifty, or a riotous spender.

Mat. I thinke so: for if it be likely that he will wastfully spend that he borroweth, it ought not to be lent.

Theoph. Let vs come to the fift meane, by the which a man doth vniustly conuey to himselfe another mans goods.

Mat. It consisteth in a more hidden kinde of deceiuing. namely, when any vnder colour of law stealeth other mens goods: which they doe that peruert the law. But vnder these kindes, be comprehended the fauourers of theft, the receiuers, and they which by any meanes giue their consent vnto theft.

Theoph. Is nothing else contained vnder this prohibition?

Mat. Yes verily, namely, whatsoeuer may be a prouocation to theft.

Theoph. Rehearse them all.

Mat. First of all, couetousnesse, that is, desire of riches: which the Apostle affirmeth to bee the roote of all euils, beeause there is no wickednesse, bee it neuer so hainous, whereunto men are not driuen and brought by that wicked desire. 1 Tim. 6. 10.

Secondly, prodigality, because when a man hath wastfully spent his owne goods, he is stirred and moued to get the goods of other men, by vnlawfull meanes.

Last of all, idlenesse, for by it men be brought to pouerty, by meanes wherof they fall to theft. For this cause *Paul* warneth; Let him that steale, steale no more; But let him Eph. 4. 28.

18.

rather worke with his hands the thing that is good, that he may giue to him that needeth.

Theoph. Now are wee come to the other part of this commandement. What is contained in it?

Mat. First, that to our power we preserue the goods of our neighbour, which in Scripture is called iudgement, where in many places it admonisheth vs to doe iustice and iudgement. For by the name of iustice he vnderstandeth this, that we giue vnto euery one his right, and by iudgement, that we giue no consent to any iniury done to our neighbour, but that we put it away so farre forth as in vs lieth.

Secondly, we be commanded to deale with our neighbours according to charity, seeing God hath giuen vs goods, to be stewards of them, to vse them our selues, so farre forth as necessity requireth, and to helpe the poore & needy. But whosoeuer keepeth not this rule, he conueyeth to himselfe other mens goods.

Theoph. Doest thou thinke therefore, that they which helpe not the poore and needy, be before God accounted guilty of the sinne of theft?

Mat. Yea verily. And indeede, a farre greater theft, than if a Baylife of husbandry should refuse to pay his Lord the fruits of his farme. For whatsoeuer goods wee haue, be the Lords, and he hath giuen them vnto vs vpon this condition, that we should pay a yearly rent, the gatherers and receiuers whereof, hee hath appointed the poore. Whosoeuer therefore refuseth, or draweth backe to helpe the poore, are guilty before God, not onely of theft, but also sacriledge: and therefore bee altogether vnworthy, whom he may depriue of all good things, seeing they doe not, according to their duty, acknowledge him from whom they haue all.

Theoph. There is therefore a great number of robbers of God.

Mat. A very great number indeed. For a man shall finde very few which in this behalfe doe their duty. But this ariseth vpon a false opinion, wherewith rich men deceiue themselues: namely, because they imagine that all the goods they haue, whether they came by inheritance, or

were

were otherwise gotten, be so their owne, that they be wholly and altogether left to their owne will. And therefore that they be not bound to helpe such as need, if they list not. Moreouer, couetousnesse is ioyned to this vaine imagination, which so shutteth vp in them the bowels of mercy, that they become vtterly vnmercifull. And that for the most part falleth out with them that are most wealthy. For euen as couetousnes most commonly springeth from plenty and aboundance: so it is far more licly nourished & strengthened by it, than by pouerty.

Theoph. There want not some which thinke, that these two words, *Mine* & *Thine*, breed all the stirres wherewith the world in this part of it, is troubled at this day, and doe affirme, that things would be best ordered, if there were such community of goods, as they dreame was vsed among the Christians a little after the death of Christ.

Mat. Whosoeuer go about to defend that community, they thinke themselues to be wiser than God himselfe, which is the author of the propriety of goods. This indeed is true, that the most part of men do abuse it; whereupon doe arise the innumerable confusions, which euery man seeth in the world. But when we vse it as it is meete, and according to the meaning of this Commandement; it brings forth fruits most conuenient for the furthering of Christian charity, and the preseruation of humane society.

Theoph. Now describe me those that abuse the propriety of goods, against the meaning of this commandement.

Mat. They be of three kindes. In the first place they are to be put, which say; Whatsoeuer is mine, is mine: but whatsoeuer is thine, is mine. That is, mine owne is not sufficient for me, but I doe also gape for thine. And in this number they are all to be reckoned, that by any ill meanes get the goods of other men to themselues.

In the second place we will set them that say; That, that is mine, is mine; but that which is thine, is thine. That is, I will not conuey thy goods to my selfe, neyther also will I giue thee any part of mine. And these kind of men refrain indeed from taking away that which is anothers, but they cannot abide to pleasure, or freely to doe good to any.

In the last ranke we will place them which say; That,

that is mine is thine, and that which is thine is mine. Thus is; I am ready to giue thee part of that I haue, but with this condition, that thou also wilt pleasure mee with that which thou hast.

The first of all these therefore be further off from charity than the second, and the second further than the last, who (as it is manifest) come somewhat nearer to it.

Theoph. I see not wherein the last doe offend.

Mat. In that they giue no part of their goods, but to those, of whom they looke to receiue the like, and therefore obey not Christ, giuing them good counsell: When thou makest a dinner or a supper, call not thy friends, neither thy brethren nor thy kinsfolkes, nor thy rich neighbours, lest they also bid thee againe, and thou be recompenced. But when thou makest a feast, call the poore, the maimed, the lame, and the blind, and thou shalt be blessed; Luk. 14. 12. because they cannot recompence thee, for thou shalt be recompenced at the resurrection of the iust. And yet Christ doth not altogether forbid rich men to feast among themselues, or to pleasure one another, so as they haue regard of the poore, as it is meet.

Theoph. How then may these words, Mine, & Thine, be lawfully vsed?

Mat. The contrary altogether must be said vnto that, that is said of these first: namely, That which is mine is thine: but that which is thine is thine owne. That is, I am ready to make thee partaker of that I haue, although thou art not able to doe the like for me.

Theoph. But if they, to whom we communicate our goods, haue such wealth, as they be able to restore them vnto vs, is it not lawfull to require them againe?

Mat. It is lawfull; so as at the first, we shew that it is our meaning. For it is vnlawfull to demand that againe which was giuen. Therefore alwaies with that caution we must require our goods againe: which we may keepe for the poore, who by their owne labour are not able to help their necessity. For they that be able by labour to sustaine their life, and in the meane time become poore by idlenesse and sloth, be altogether vnworthy to be relieued: for the Apostle commandeth, If any will not work, let him not eate.

Theoph.

Theop. But how much are we bound to giue to the poore?

Mat. So much as their necessity requireth. For *Iohn Baptist* goeth so far, that he teacheth; He that hath two coats, let him giue to him that hath none. In the which sense, that cómunity of goods, wherof thou spakest before, is to be taken: Namely, that none of the faithfull thought any thing that he had to be his own, but did most liberally make all things common, so farre forth as the necessity of the Church required it. For they sold fields and houses, that they might helpe the poore. This is the true meaning of that place: but we must not imagine any confusion of goods, as if the faithfull had liued in common. For although I should not say, that they could not then do it, the words of *Peter* to *Ananias* be against it; If so be thou hadst kept it, did not thy field remaine to thy selfe? and after it was sold; was it not in thine owne power?

Luk. 3. 11.

Acts 4. 34.

Theoph. I confesse that the community of goods is so to be taken. Howbeit, since that time charity hath been very cold in the Church: for now there be none that sell fields or houses to giue to the poore.

Mat. Yea rather they be most few, that distribute any thing to the poore, of their yearely rents and superfluities. Howbeit, the cause that is wont to stay vs from liberality (namely, the feare of pouerty, and desire to increase our wealth) ought specially to kindle vs vnto it, if wee beleeued the promises of God, by the which we are admonished, that they shall neuer come to pouerty, that haue relieued the necessity of the poore; but that such as haue turned their eyes from them shall be full of curses. Therefore he that with his plenty helpeth the poore, lendeth money vnto God, who without doubt will pay it againe. Nay rather Christ addeth; Who so shall giue a cup of cold water to any of these in the name of a Disciple, shall not lose his reward. So that, of the things that we possesse, nothing may worthily be accounted our owne, but that which we giue to the poore: for, all the rest is scarce safe, at least wise by death we shall be taken away from the enioying of them. Those that of charity be bestowed vpon the poore, are by their hands sent vp into heauen, shall there be diligently kept of God, and at the last day shall be

Pro. 19. 17.

Mat. 10. 42.

reſtored, and that with increaſe, for ſo he hath promiſed.

Theoph. God therefore yeeldeth much of his own right when he promiſeth to reſtore vs, and that with increaſe, the things that haue been giuen vnto the poore, ſeeing we can giue nothing, but of his owne.

Mat. Thou iudgeſt rightly: but this he doth to ſtirre vs vp to beleeue and to deſire charity, whom he ſeeth to be very ſlacke and cold in it.

Theoph. What letteth, but that the Lord ſhould giue riches vnto all? eſpecially to the faithfull, whom he loueth and hath care of, ſo as one of vs might well be without the helpe of another.

Mat. The Lord will exerciſe the charity of the rich, and the faith and patience of the poore. Now by that inequality of goods, he preſerueth the ſociety of mankind, which indeed could not ſtand, if all men were alike in wealth and honour.

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Theoph. Let vs goe on to the ninth Commandement; how many parts be there of it?

The expoſition of the firſt part.

Mat. Two, as of the former three: for falſe witneſſe is forbidden, and true witneſſe is commanded.

Theo. What doth God vnderſtand by the name of falſe witneſſe?

Mat. All the things wherewith we may hurt our neighbour with the tongue: Howbeit this kind is ſet downe for an example, according to our firſt rule, becauſe we doe moſt of all hurt our neighbour by falſe witneſſe.

Theo. I would haue you reckon vp all the ſeuerall kindes, that be contained vnder this Commandement.

Mat. We will therefore diuide them into two ſorts. The one, of falſe witneſſe that is borne in iudgement: The other, that is out of iudgement, concerning the things that we haue to doe with, in dealing with men. Touching falſe witneſſe in iudgement, becauſe an oath commeth between, and the matter concerneth either the life or goods of our neighbour, that wickedneſſe cannot be committed, but

three

three abominations come foorth at one time together, namely, falſe witneſſe, periury, theft, or murther. For this cauſe God appointed the ſame puniſhment to the falſe witneſſe, which he, againſt whom he witneſſed, had deſerued, if he had been truly accuſed. Notwithſtanding we muſt know, that there be two kinds of falſe teſtimonies in iudgement. The one altogether falſe, ſuch as was that wherewith *Naboth* was accuſed, that he had blaſphemed God and the King. The other falſe onely in part, and it is called a cauill or crafty accuſation, when ſomething is either taken from the truth, or put to it, or changed, as they did that teſtified againſt Chriſt, affirming that he ſaid; I can deſtroy the temple of God, and build it againe in three daies; when notwithſtanding his words were theſe: Deſtroy this temple, and in three daies I will raiſe it vp again. Deu. 10, 19. 1. Re. 21, 13. Mat. 26. 6. Ioh. 2. 19.

Theoph. Now we are come to thoſe falſe teſtimonies, that are out of the place of iudgement.

Mat. There be diuers kinds of them, but we will bring them to three. And they be theſe; Of falſe witnes, out of iudgement.

1. Backbiting or ſlandering.

2. Flattery.

3. Lying.

Theoph. Let vs therefore in the firſt place, ſpeake of backbiting. What is backbiting or ſlander? Backbiting.

Mat. When a man diſpraiſeth, or mocketh his neighbour being abſent, and ſo impaireth his name and credit. Which is a moſt grieuous offence; for a ſlanderer hurteth three at once.

1. Himſelfe.

2. The hearer: for he is guilty of receiuing the ſlander which God hath expreſly forbidden.

3. Him that is mocked or ſlandered. Howbeit the ſlander leaſt of all hurteth him: for his name only is hurt; but the conſcience of both the former is hurt, by a ſinne committed againſt God and their neighbour.

In this ranke are to be placed whiſperers, or ſecret carry-tales, who indeed do much aggrauate the ſin they haue committed in receiuing the ſlander, when as whiſpering or muttering it, they giue occaſion of many euils, and eſpecially, if it be amplified and enlarged of them, which moſt

commonly falleth out. For this cauſe *Salomon* ſaith; Sixe
Pro. 6, 16. things the Lord hateth, but his ſoule abhorreth the ſeuenth, namely him that ſoweth diſſenſion among brethren. Vnder this kinde be all thoſe things contained, that minſter occaſion of euill ſpeech, namely, an euill or falſe ſuſpition of our neighbour, without an euident and iuſt cauſe
1. Cor. 13. 5 giuen, for it is againſt Chriſtian charity, which, *Paul* ſaith, is not ſuſpitious.

Alſo a raſh iudgement of our neighbor, which is expreſly forbidden by Chriſt.

Theoph. What if he that diſpraiſeth or reporteth ill of his neighbour, ſpeake the truth, may that be called backbiting or ſlandering?

Mat. It ought: for he ſinneth in a double reſpect. Firſt, his minde is eſtranged from the affection of chriſtian charity, yea rather he is mooued to that wickednesſe, by a deſire of ſpeaking euil, or elſe, that he may get himſelf praiſe, by the diſpraiſe of another. Which thing indeed appeareth euen by this, that ſuch backbiters paſſe ouer all the vertues of their neighbours, but their faults they reckon vp, & not ſeldome enlarge them.

Secondly, he obiecteth thoſe things againſt his neighbor, not with a mind to amend him, neither doth he make report thereof vnto ſuch to whom it appertaineth to admoniſh him; but he muttereth and whiſpereth it to him, that cannot apply any remedy to the fault: yea rather hee hath an ill opinion of his neighbour; which doth not a little hinder Chriſtian charity.

Theoph. Let vs come to flattery, which thou ſaideſt was
Flattery. the ſecond kinde of falſe witneſſe bearing, that is, out of iudgement.

Mat. This vice is not ſo hainous as the former, for it is not ſo far off from Chriſtian charity. Moreouer, the flatterer hurteth only two, namely himſelfe, and him whom he flattereth. But the backbiter, as was ſaid, hurteth three at once. Howbeit, this ſin is condemned of the Lord: for the flatterer foſtereth the ſins of him whom he ſmoothly flattereth, and doubteth not to colour or paint them ouer with the name of vertue. For this cauſe the Prophet ſaith,
Iſa. 5. 10. Woe vnto them that call euill good, and good euill.

Theoph.

Theoph. There is behinde, the third kinde of false witnesse out of iudgement, namely, lying.

Mat. There be diuers kinds of this sinne: for some lies proceede from couetousnes, and they be the most hainous, because they most hurt our neighbour. Others be of infirmity and feare, such as was the lie of *Abraham*, saying that *Sarah* was his sister. Others be of lightnesse for pleasures sake, which notwithstanding be sins: for Christ saith, that whatsoeuer idle word men shall speake, they shall giue account of it in the day of iudgement. Lying 3. kinds of it. Gen. 12. 13 and 20. 2. Mat. 12. 36.

There be some other lies vnder the colour of loue, and are called officious lies, when a man by them thinketh to doe his neighbour good. Because he so deliuereth him either from imminent danger, or from losse, or reproch; or else when any lieth for his owne profit, that he may turne such discommodities from himselfe. These be the chiefe kinde of lies, vnder the which also counterfeiting and dissimulation is comprehended; when a man faineth that, that is not; as also cloaking and disguising, when a man hideth that, that is indeed, to the end the contrary may appeare or seeme to be.

Theoph. Whether thinke you all kindes of lies to be sinfull and euill?

Mat. I thinke they be. For the Scripture condemneth all lying, and warneth vs to be true in all things.

Th. Is it not therfore lawfull somtimes to hide the truth?

Mat. It is not only lawfull, but also many times expedient, in respect both of the common and priuate profit of our neighbours: Yet with this condition, that we be not bound by oath before the Magistrate to declare it. For otherwise, it should not be lawfull for vs to conceale the truth, except the question were of the peace of the Church, or the safety of our brethren. For Christian charity requireth, that wee should suffer any thing, rather than bring danger to any brother, much more to the whole Church.

As for example, if a man were held prisoner of enemies, he ought rather to suffer all kinds of torments, than to declare any thing that might be to the hurt of his country, or of his neighbour.

Theoph. The conclusion is, that thou thinkest it lawfull,

yea sometimes expedient, to conceale the truth; but that it is not lawfull to lie vpon any occasion, no not for our owne safety, or the safety of our neighbour.

Mat. I thinke so. For the glory of God, who abhorreth lies, ought to be preferred before our owne life, and the loue of our neighbour. Moreouer, the rule of charity requireth it not, that we should by a lie, hide the sin of our neighbour, which by the commandement of God is to be punished.

Theoph. Now I see that there is no lie, that is not euill. But thinkest thou not, that it is to be accounted amongst the least sins?

Mat. The often vse of it, causeth that we thinke it light: but the Scripture iudgeth farre otherwise; for it saith: O Lord thou shalt destroy them that speak lies. In another place also, reckoning vp the sinnes that hinder the saluation of men, it doth by name make mention of, this, and numbreth it with murthers, whoredomes, and other hainous offences: for *Iohn* saith; The fearfull and vnbeleeuing, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liers, shall haue their part in the lake, which burneth with fire & brimstone, which is the second death. Neither doth it that without cause: for it directly fighteth with the nature of God, which is the truth; contrariwise it agreeth with the diuell that is the father of lying. But there is no sinne whereunto we doe more encline, euen from our birth. Which indeed doth sufficiently shew, that by originall sinne we haue put off the image of God, and haue put on the image of the diuell: as it hath beene declared before, namely, in the chapter of Man.

Psal. 5. 6.

Apoc. 21. 8.

Theoph. Enough hath been spoken concerning the former part of this commandement, that is, of the prohibition: it followeth therfore, that we come to the others, that is, to that that is commanded.

Mat. In it is commanded, that we help our neighbours, with our testimony, if at any time neede shall so require, both publikely in the place of iudgement, and priuately without that place. Moreoner, that to our power we defend the good name of our neighbour, that we put farre away the slander raised vp against him, at least witnesse by our

our fowre countenance, that we be not pleaſed with ſuch ſpeeches. For *Salomon* ſaith; as the North winde driueth away the raine; ſo doth an angry countenance the ſlanderous tongue. Pro. 25. 23.

Laſt of all, that in all things we pleaſure our neighbour; if he ſhall ſtand in neede of our counſell, to comfort him in his troubles; if at any time he goe aſtray, moderately and by the rule of loue to admoniſh him, that he may be brought againe into the right way. Theſe be the chiefe points, wherein our neighbour may be holpen of vs by our ſpeech, according to the meaning of this commandement.

Theoph. I haue nothing further to aske concerning the expoſition of it. Notwithſtanding before we come to the tenth commandement, wherein the inward luſt or concupiſcence of the minde is forbidden, I would vnderſtand of thee, to what commandement the forbidding of drunkenneſſe and enuie is to be referred: which are two moſt common ſins.

Mat. There be ſome ſinnes, which for the diuers reſpect of the effects, may be referred to the forbidding of diuers commandements. Of which ſort it is certaine they be, which thou haſt euen now mentioned. For, we may referre drunkenneſſe to the prohibition contained in the ſecond, third, and fourth commandement of this latter Table. For it bringeth forth brawlings; which ſometimes murthers and ſlaughters do follow. Moreouer, although drunkards abſtaine from the ſlaughter of others, yet are they guilty of the murther they commit againſt themſelues; according to the prouerbe: Gluttony ſlaieth more than the ſword. Furthermore, it ſtirreth vp men to luſt. It alſo bringeth them to pouerty, which theft followeth. Adde hereunto, that whoſoeuer waſteth the gifts of God ſo intemperately, with the want whereof they may be oppreſſed, are in that reſpect holden guilty of theft. Againſt drunkenneſſe.

Laſt of all when they are heat with wine, the tongue by and by breaketh looſe; and vnbridledly, by ſlandering and backbiting ſhamefully defameth the good name of our neighbour.

Theoph. Thou haſt indeed reckoned vp many ſins that ſpring

ſpring from the abuſe of a moſt excellent creature of God.

Mat. But by that, it appeareth, how great the corruption of man is. For, he is not onely an enemy vnto God, but alſo to himſelfe, forasmuch as he abuſeth to his owne deſtruction, the gift that God hath giuen him to his profit and delight. As for example, God hath giuen wine to be nouriſhment, but man turneth it to poiſon: God hath giuen it to reioyce our heart, but man changeth it into heauineſſe; God hath giuen it to preſerue the health of the body, but man altereth it to the ſickneſſe of body and ſoule. To conclude (that which is the greateſt thing of all) by it, man wittingly and willingly transformeth himſelfe into a bruite beaſt, when as he ſpoileth himſelfe of reaſon, by the which he differeth from them.

Theoph. Thou ſaieſt true. But I ſee not what it is, by the which men be allured to that ſinne. For neither glory, nor profit, nor pleaſure can be ſought by it. For what pleaſure is it if a man drink, not being a thirſt?

Mat. No greater than it ſhould be, if a man after dainty cheare did preſently eate. But therin the very bruite beaſts goe beyond them in moderation. For, a man ſhall not ſee any of them endure to drinke more than is neceſſary.

Theoph. Hitherto enough of drunkenneſſe: now let vs ſpeak ſomewhat concerning enuy.

Mat. It may bee referred to two commandements; Namely, to the ſecond of this latter Table, and alſo vnto this fift. For, ſeeing hatred is the perpetuall companion of it, it compelleth men very oftentimes to murther, which is ſufficiently proued by the example of *Cain*.

Of enuy.

Theoph. Thou iudgeſt rightly. For, by enuy *Cain* was ſtirred vp to kill his brother, becauſe his ſacrifice was not accepted of God, but *Abels*. Let vs now ſee how enuy may be referred to this commandement.

Gen. 4. 8.

Mat. Becauſe by it we are moued to powre out manifold ſlanders, and back-bitings againſt our neighbour, no leſſe than by hatred that continually accompanieth it. But this ſinne is moſt lothſome vnto God, as that which proceedeth of pride, and is contrary to Chriſtian charity, whereof *Paul* ſaith; Charity enuieth not.

1. Cor. 13. 4

The

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

Theoph. The tenth commandement is behind, the meaning whereof I haue heard before: we are therefore to come to the expoſition of the text it ſelfe. Containeth it any other thing beſides the deſiring of our neighbors houſe and famile, in it expreſſed?

Mat. God meant to rehearſe ſuch things, the obiects whereof for the moſt part are wont to affect and mooue vs, vnder which he comprehendeth all of the ſame kinde; namely, all luſts, by the which we are ſtirred vp to the tranſgreſſing of any commandement of the latter Table.

Theoph. Is not that only luſt forbidden in this commandement, whereunto our will giueth conſent?

Mat. That luſt was contained in the former commandements, wherein not only wicked deeds, but alſo counſels, and deliberate conſent of the will be forbidden. Therfore in this commandement, the Lord proceedeth further, for he requireth ſomewhat more of vs, namely, that we be not tickled with any kinde of luſt, although our will conſent not, yea alſo be againſt it.

The. But how canſt thou ſhew that this is the mind of God?

Mat. Moſt eaſily, for the Apoſtle ſaith; I had not known luſt, if the Law had not ſaid, Thou ſhalt not luſt. But it is more cleare than light, that all men without the Law could haue vnderſtood, that concupiſcence ioyned with conſent was ſinne: and therefore it is apparent, that the Apoſtle ment, that the concupiſcence which the will reſiſteth is forbidden by the Law. That may alſo be gathered by the ſumme of the Law, wherein the Lord commandeth; that we loue him with all our heart, with all our ſoule, and with all our mind: whereupon it followeth, that we cannot be tickled euen with the leaſt concupiſcence, but preſently there is ſome thing in our minde void of the loue of God, and therefore that is a ſin againſt the Law. Rom. 7. 7. Mat. 22. 37.

Theoph. So farre forth as I ſee, God in his Law requireth of vs moſt exact perfection.

Mat.

Mat.5.48. *Mat.* He requireth it indeed. For hee would haue vs to be perfect, euen as he himſelfe is perfect. And therefore he hath ſet before vs his Law in ſtead of a glaſſe, and a moſt perfect patterne of righteouſneſſe, that the life of man might be conformable to the purity of his diuine Maieſty. Inſomuch, as if there were any that did perfectly keepe it, he ſhould in his life perfectly ſet forth the image and likeneſſe of God.

The ſumme of the Law. Mat.22.37.

Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy minde. This is the firſt and the great commandement. And the ſecond is like vnto this; Thou ſhalt loue thy neighbour as thy ſelfe. On theſe two commandements hang the whole Law and the Prophets.

Theoph. I am thoroughly ſatisfied concerning the expoſition of the Law. Now I would haue the ſum of it, which you repeated euen now, to be declared by you, that I may vnderſtand it. And firſt why he comprehendeth all the keeping of the firſt Table, vnder the loue of himſelfe?

Mat. This was done, that we might vnderſtand from what fountaine that loue floweth, and what effects it worketh in vs.

Theoph. From whence floweth it?

Mat. From the kuowledge of him, and the aſſurance of the loue wherewith he loueth vs. For it cannot be that we ſhould loue any, except we know him, and doe certainly know that we are loued againe of him.

Theoph. What effect worketh that loue of God in vs?

Mat. Willing obedience. For, we deſire to obey him whom we loue, and the more loue increaſeth, the more obedience increaſeth. By theſe things therefore it is plaine, that the obſeruation of the whole firſt Table, is contained vnder the loue of God. For he cannot be loued of vs, but we doe in like manner,

1. Reuerence him.

2. Put our whole truſt in him.

3, Call vpon him, whenſoeuer any neceſſity preſſeth vs.

4. And

4. And giue him thankes for his innumerable benefits. Moreouer, if he be loued of vs, we will not giue the worſhip due vnto him alone, to creatures, or to dumbe idols: but according as he requireth, we will ſpiritually worſhip him.

If he be loued of vs, it will be our chiefeſt delight to ſpeak of him: which will be done of vs with due reuerence and religion, diligently taking heede that we offend him not in a word.

If (I ſay) he be loued of vs, his Sabbaths ſhall be our delight, becauſe we may ſpeake with him more commodiouſly, as well by the holy miniſtery of the word, and reading, by the which he ſpeaketh vnto vs; as by prayers, by the which we ſpeake vnto him. Moreouer, thoſe delights will engraue ſuch ſweetneſſe in our mindes, that we ſhall eaſily deſpiſe all ſports, and other worldly things, wherein worldly men are wont to ſpend thoſe daies.

Hereupon it is plaine, that ſo many as loue God, doe keep the whole firſt Table.

Theoph. But wherefore doth the Lord adde; that God muſt be loued of vs with all our heart, with all our ſoule, and with all our vnderſtanding?

Mat. To the end we may know, that our mind and ſoule ought to be filled with his loue: and therefore it is required, that he might be moſt intirely loued of vs aboue all others, aboue parents, brethren, ſiſters, wiues, children, friends, goods, yea, and our ſelues alſo. But if at any time a man ſhould be ſet betweene two loues, whereof the one were, that that is due vnto God, and the other, that that is due vnto parents, brethren, ſiſters, wiues, children, friends, and that theſe two loues cannot ſtand together, ſo as: while we apply our ſelues to the one, wee neglect the other: then the Lord is to bee preferred before all the other, and all other things are to be neglected, that we may follow him. For ſo Chriſt himſelfe ſaith, He that loueth father or mother more than me, is not worthy of me; and Mat. 10. 37
hee that loueth ſonne or daughter more than me, is not worthy of me. As if he ſaid, Whoſoeuer forſaketh not wife and children, and all his goods, rather than to deny me, is not worthy of me. And that more is, in the ſame

ſenſe

sense he saith; If any commeth vnto me, & hateth not his father and mother, and wife, and children, and brethren, & sisters, and euen his owne life, he cannot be my Disciple.

Theoph. But vnlesse I be deceiued, the loue of God doth not wholly, but in part seclude the loue of our neighbour.

Mat. It doth indeede wholly seclude all false loue, but the true loue, it establisheth: Now that is it which Christ made the summe of the latter Table, in these words: Thou shalt loue thy neighbour as thy selfe.

Theoph. Declare vnto me that true loue which is established by the loue of God: then I will demand of thee why Christ made it the summe of the latter Table?

Mat. Then is our neighbour loued of vs, when we loue him only in God, and for Gods cause. For, if he be loued of vs, either because he is our kinsman or friend, without any respect to the loue of God, that loue is not Christian, but naturall: and agreeth vnto bruit beasts. For this cause Christ said; If you loue them that loue you, what thank
Luk. 11.32. shall you haue? for euen sinners loue those that loue them. Therefore also hath he commanded the loue of our enemies: for therein appeareth most manifestly that whereof we now speake, namely, that our neighbour is to be loued for God: for an enemy cannot be loued for his owne sake, yea rather he ought to be hated. But when he is considered in God, then he ceaseth to be an enemy, & is made a neighbour. Euen as therefore all flouds doe come out of the sea, and doe fall againe into the sea: so our loue towards our neighbour, ought to begin in God, and to end in God: otherwise it is vicious and euill.

Theoph. Wherefore saiest thou, that this true loue of our neighbour, which thou hast euen now expounded, is established by the loue of God?

Mat. Because it is one loue, but the difference standeth in the obiects: for when God saw that himselfe, because he is inuisible, should hardly be loued of vs that doe so much cleaue to the loue of things that be seene; he hath set our neighbour before vs as a visible obiect, in whom he engraued his owne image, that we should worship him by shewing towards our neighbour the same loue that is due vnto himselfe, and bestow vpon our neighbour, some

of

of those duties and benefits, which by good right do altogether appertaine to his Maiesty: Forasmuch as (according to the saying of *Dauid*) our well doing reacheth not to him, and indeed he hath no need of it. Wherefore as no man can rightly loue his neighbor, but he first loueth God so can no man sincerely loue God, but he doth also loue his neighbour, whom he hath so earnestly commended vnto vs. Hence it that saying of *Iohn*: If any say, I loue God, and hateth his brother, he is a lier: For he that loueth not his brother, whom he seeth, how can he loue God, whom he hath not seen? Psal.16.2

1.Ioh.4.20

Theoph. Now I vnderstand what the true loue of our neighbour is, and how it springeth from the loue of God. It is therefore to be seene, why Christ setteth it downe for the summe of the latter Table.

Mat. Because, as the loue of God containeth the whole obseruation of the first Table, as hath beene said before: so the loue of our neighbour, the whole second Table; so that he be loued of vs as our selues. Which Christ did not omit.

Theoph. Declare these things vnto me more at large.

Mat. If we loue our neighbours as our selues, we shall doe to them, all that we would haue them doe vnto vs: and we will not do those things, which we would not haue done to our selues. And therefore we will honour parents, and other superiors: for if we were in their place, we would be honoured. We will doe no despight to our neighbour, which we would not suffer to be done to our selues. We will not by adultery defile the wife, sister, or daughter of our neighbour, because we would not haue so great an iniury done to our selues. We will not steale his goods; yea rather, if the matter so require, we will relieue his pouerty with our plenty; for so would we haue it done with our selues. We will not beare false witnesse against him, neither back-bite him, neyther will we vexe or moue him, with scornes, flouts, mocks, and taunts: for we would take it grieuously, if it were done to our selues. To conclude, we will couet nothing that is his, forasmuch as if any coueted our goods, we would condemne him.

By which it appeareth, that the fulfilling of the second

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Table is contained vnder the loue of our neighbour, and the breaking of it vnder the hatred of him.

Theoph. But who is our neighbour of whom there is mention in this place, and elsewhere in many places in the Scripture?

Who is our neighbour.

Mat. Vnder this name bee comprehended, not onely friends, kinsfolkes, and alliance by marriage, but also all others, of whatsoeuer sexe, country, condition, or religion, they be: and that more is, our enemies also, which is plaine to gather, by the example alleaged by Christ.

Luk. 10. 33.

But that letteth not a distinction of persons, of whom we ought to helpe some before others, according to the bond wherewith we be bound to them, and by name, their faith. For *Paul* saith, Doe good vnto all, but especially to the houshold of faith. In which words he teacheth, that charity or loue rightly ordered, beginneth with the faithfull, and afterwards is deriued to others. For, if our loue (which we taught before) ought to be referred vnto God, verily, the neerer any commeth to God, so much the more high degree of it doth he deserue: then the rest we ought to reserue to our kindred and allies, as euery one shall be ioined to vs by the nearer bond.

Gal. 6. 13.

The other part of this Chapter: For what end good workes are to be done, and what is the vse of them.

Theoph. We haue made an end of the former part of this chapter, wherein thou hast declared, what workes be worthy the name of good workes; let vs therefore come to the other part, which we appointed to a discourse of their end and vse.

The faithfull cannot be iustified by Works.

First therefore I demand, whether the faithfull may be iustified by good workes? forasmuch as by regeneration they be made fit to doe them.

Mat. Two things let, that it cannot be so.

Theoph. What are they?

Mat. Because iustification, & therefore saluation goeth before good workes. For the way which the holy Ghost vseth to make vs able for them, is this, namely, that by faith he ioyneth vs with Christ. Whereof Christ himselfe is witnesse

nesse, when he saith: As the branch can beare no fruit of it selfe, that is, except it abide in the vine, euen so you, except you abide in me. I am the Vine: you are the branches: he that abideth in me, and he in whom I abide, bringeth forth much fruit. For without me you can doe nothing. Iohn 10. 4.7

Therefore by faith being vnited or made one with Christ, we are iustified and saued, by the imputation of his most perfect holinesse and righteousnesse: the effects or fruits whereof, be the good workes that we do. Therfore, good workes go not before our iustification and saluation, but they follow after, as it was well said by one of the Antients. But that which followeth after, cannot be the cause of that which goeth before. By this argument *Paul* proueth, that we are not iustified by workes. For he saith: You are saued by grace through faith, & that not of your selues, it is the gift of God: not of workes, least any man should boast himselfe. For we are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them. In which words he sheweth, that good workes cannot be said to be the cause of our saluation, because they bee done by God himselfe in vs through Christ, after that we be saued by faith in him. Imputation is to haue it accounted ours. Eph. 2. 6.

Theoph. Let vs come to the other thing, which thou saidst did let, that we are not iustified nor saued by our good workes.

Mat. It is more plaine than the former: namely because to the end a man may be iustified by works, it is necessarily required that he haue fulfilled the whole Law, and that he be not found so much as sprinkled or wet with any, euen the very least spot of sinne, before God. For, euen as one little drop of inke staineth a whole glasse of cleare water: so one onely sinne is sufficient to ouerthrow all righteousnesse of workes. For this cause *Iames* saith: Whosoeuer keepeth the whole Law, and offendeth in one point, is guilty of all. But it is certaine, that the faithfull in this life, cannot at any time come to the highest degree of that perfection, no, not to the middlemost. Therefore the defect or want of righteousnesse doth by many degrees exceede all the ableneſse vnto it, which any may attaine vnto, by the guidance of the holy Ghost. Therefore Iam. 2. 10.

by workes they ought to looke for the curse onely, which the Scripture pronounceth against those that haue not perfectly fulfilled the Law.

Whether the faithfull can fulfill the law.

Theoph. How knowest thou that the faithfull after regeneration, cannot fulfill the Law?

Rom. 7. 14. 18.

Mat. *Paul* doth most plainely witnesse in his owne person, speaking of the condition of a man tegenerated, in these words; We know that the Law is spirituall, but I am carnall, sold vnder sin: for to will is present with me,

Ps. 143. 2.

but I find no meanes to performe that which is good. For this cause *Dauid* saith; Enter not into iudgement with thy seruant, for no liuing man shall be iustified in thy sight.

Luke 1. 6.

Theoph. But *Luke*, speaking of *Zacharie* and *Elizabeth*, saith; They were both iust in the sight of God, walking in all the commandements & ordinances of the Lord, without reproofe.

Gen. 6. 9.

Mat. The same thing is also said of *Noah*, by *Moses*, *Noah* was a iust and an vpright man in his time. Howbeit, the Scripture saith not, that they were without sin: but that they diligently applied themselues vnto righteousnes, and laboured to walke in the commandements of the Lord. In which sense the faithfull in many places are called iust or righteous, aswel to note that zeale by the which they seeke to come to the perfection of righteousnesse, as also that we may vnderstand, that their obedience, notwithstanding it be imperfect, is as acceptable to God through Christ, as if it were perfect.

Theoph. But how knowest thou that this is the meaning of the Scripture, and that they, who it saith were iust, were not without sinne, seeing the words sound otherwise?

Mat. It is not hard to gather it out of the things, which presently after be obserued of the Scripture it selfe, namely, that *Zacharie* beleeued not the words of the Angell, and that *Noah* was drunken. Moreouer, these things be plainely expressed in it: If we say, that we haue not sinned

1. Ioh. 1. 10.

we make God a liar, and his word is not in vs. And indeed, if we doe but a little more attentiuely consider of it, what is he that in this life can euer,

Loue God withall his heart?

Put

Put his whole truſt in him alone?

Perfectly rule his owne affections?

So keepe his tongue vnder, that it send out no idle words? whereof at the laſt day, Chriſt ſaith an account must be giuen. Mat. 12. 36.

So keepe his eyes in order, that they luſt not, and his mind, that it thinke no vaine thing.

When he imploieth himſelfe about the worſhip of God, to doe it with that affection, namely, ſo perfect, pure, and whole, as it is required of him?

Finally, who is it, which letteth not many occaſions of doing well, or doing ſomething better than he doth it, to eſcape him?

If our owne heart condemne vs in theſe, and in many other the greateſt things; God (ſaith *Iohn*) is greater than our heart, that is, knoweth innumerable ſinnes, which we our ſelues know not. Hence is that ſaying of *Dauid*; Who vnderſtandeth his faults? cleanſe me from ſecret faults. 1. Ioh. 3. 20. Pſ. 19. 13.

Theoph. I haue in thy ſpeech obſerued foure kinds of ſins, whereof men are guilty before God.

1. The committing of euill.

2. The leauing of good vndone.

3. Hidden ſins.

4. The imperfection of the good deedes, which in ſmall number are done of vs.

Which things, if they haue place in the faithfull, I muſt needs confeſſe, that they be farre off from being iuſtified by their workes.

Mat. There is no doubt, but theſe be in the very beſt, which alſo the Scripture confirmeth, when it ſaith: Man drinketh iniquity as water: as if it ſaid, that iniquity were as familiar and common a thing with him, as to drinke. We be all of vs as an vncleane thing, and all our righteouſneſſe as filthy clouts. The children of men are vanity, the chiefe men are lies: to lay them vpon a ballance, they are altogether lighter than vanity. Iob 15. 16. Iſay 64. 6. Pſal 62. 9.

Theoph. Doe theſe things agree to the faithfull, as well as to the vnfaithfull?

Mat. Yea verily: for they of whom theſe things were written, were faithfull, & beleeuers; neuerthleſſe, they did

reckon themselues also in that number, as *Esay* by name, for he saith, We are all as vncleane things: and againe; All our righteousnesse is as filthy clouts. But if our iustice and righteousnesse be such, how I pray thee must it be thought of our vnrighteousnesse and sins?

What difference concerning good works is betweene the faithfull and the vnfaithfull.

Theoph. Seeing the matter is so, it seemeth altogether to follow, that there is very little difference concerning good works, betweene the beleeuers and the vnbeleeuers.

Mat. It followeth not, for sinne onely dwelleth in the faithfull, but it raigneth not: howbeit, in the vnfaithfull & vnbeleeuers, it both dwelleth and raigneth. Therefore euery beleeuer may vse that saying of *Paul*; I do not the good that I would. The vnbeleeuers cleane contrariwise; We doe not so much euill as we would: Which, howsoeuer they speake not, they haue it in their minde: As it is to be seene in drunkards, theeues, fornicators, ambitious and couetous persons, whose lust can neuer be satisfied. Moreouer, the wicked waxe euery day worse and worse: contrariwise, the faithfull make proceedings in goodnesse, by the which (notwithstanding they be but small) it is apparant that sin is ouercome of them.

Rom 7.16.

Theoph. But how commeth it to passe, that a beleeuer being regenerated and lightened with the holy Ghost, cannot perfectly obey God?

Mat. Because our regeneration is only begun in vs, but in this life is neuer perfected. For by that meanes the Lord will keepe vs in humility; as also together with it make place to his owne infinite mercy. Therefore so long as we liue here, our faith as well as our repentance, be very farre off from perfection. For there is still behinde in vs some part of our corruption, which the Scripture calleth flesh, and the old man: it resisteth or withstandeth the part that is regenerate, which is called the spirit, and the new man. And all these things *Paul* notably comprehendeth in these words; The flesh lusteth against the spirit, and the spirit against the flesh, and these be contrary the one to the other, so as you do not the things that you would.

Gal. 5.17

The battell of the flesh & the spirit

Theoph. Wherein standeth the striuing of the flesh and the spirit?

Mat. The flesh is puffed vp with ignorance, and lou[e] of

of the world: but the ſpirit is endued with the knowledge, loue, and feare of God.

2. The fleſh ſtriueth to follow it owne pleaſures, and wicked affections, for it is giuen vnto all ſinnes: but the ſpirit giueth it ſelfe to this owne thing, that it may obey God, and ſet forth his glory.

3. The fleſh is full of diſtruſt and impatience: but the ſpirit humbleth it ſelfe vnder the mighty hand of God, reſteth in his mercy, and faſhioneth it ſelfe vnto his will.

Finally, the fleſh holdeth vs in theſe earthly things: but the ſpirit lifteth vs vp into heauen.

Moreouer, this contrariety breedeth in vs continuall warfare: for the fleſh alwayes ſtirreth vs vp and ſetteth vpon vs, with ſo many intiſements and crafts, that except wee take diligent heede, we be eaſily deceiued and ouercome of it. For this cauſe Chriſt warneth vs that we ſhould watch; Watch and pray, leſt ye enter into tentation; (that is, leſt you be ouercome of tentation) the ſpirit indeede is ready, but the fleſh is weak. Mat. 26. 41

Theoph. Doth the ſpirit at length go alwaies away with the victory?

Mat. It doth indeed, but not without great labour: for the fleſh many waies woundeth vs: for it cauſeth vs many times to fall into moſt hainous ſins. Moreouer, although we doe often ouercome, it ceaſeth not to renew the battell. For the diuell, the enemy of our ſaluation, ioyneth himſelfe vnto it, who vſeth that domeſticall or houſhold enemy, that he may the more eaſily enter into our hearts, and at length ouercome vs. For this cauſe *Paul* moſt feruently deſired to bee deliuered from it: For hee ſaith; O wretched man that I am, who ſhall deliuer me from this body of death? Hee calleth it death, becauſe hee thought that continuall battell more grieuous than death it ſelfe. Rom. 7. 24

Theoph. Now I will returne to the order of our diſcourſe: for I ſee that the faithfull cannot fulfill the Law of God. And this alſo I grant, that the faithfull cannot be altogether iuſtified by their workes. But may not this bee done in part, ſo as Chriſt ſupply that which wanteth?

Mat. This doubtleſſe cannot be: For *Iames* ſaith; Whoſoeuer keepeth the whole law, & yet faileth in one point, Iam. 2. 10.

is guilty of all. Therfore *Paul* intreating of the way, whereby we attaine iustification and saluation, excludeth workes, not in part, but wholly. As for example: In the Epistle to the Romanes, after long disputation of this matter, at length he addeth; We conclude therefore, that a man is iustified by faith, without the workes of the Law: & in the chapter following; To him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse. The same also he writeth in another place; You are saued by grace through faith, and that not of your selues, it is the gift of God: not of workes, lest any should boast himselfe. In which words he doth sufficiently declare, that good works be of no account before God, to iustifie and saue vs: but that all is to be ascribed to the only mercy & grace of God, by faith in Christ. Moreouer, grace should not be truly grace in respect of God, if it be not wholly and altogether free: for works and it cannot stand together in the matter of saluation.

Rom. 3. 28.

Rom. 4. 4.

Eph. 2. 8.

Why we be iustified before God no otherwise than by faith.

Theoph. Why so?

Mat. Because the one destroieth the other, as the Apostle testifieth to the Romans in these words; If we be saued by grace, it is no more of works; or else were grace no more grace: but if it be of works, it is no more grace; or else were worke no more worke. Where he sheweth that there is no place for the grace of God, vntil we haue thrown away all trust & confidence in our own works, which thing the same apostle testifieth that himself did. For although concerning the righteousnesse which is by the law, he were without reproofe: he esteemeth all the good workes as dung, that he might be found, not hauing his own righteousnesse, which is of the law, but that which is through the faith of Christ.

Rom. 11. 6.

Phil. 3. 6.

In another place also, he warneth vs of the same thing; Yee are made void of Christ, as many of you as be iustified by the law, and are fallen from grace. Now he speaketh to those that would ioine the righteousnesse of the law, with the righteousnesse of faith.

Gal. 5. 4.

Theoph. But some doe obiect, that the Apostle whensoeuer he saith, we are not iustified by the workes of the law, speaketh of the ceremoniall law, that was then abolished

by

by the comming of Christ, but not of the morall Law.

Mat. That is a vaine shift, which also is most easie to be confuted, by the other of the Apostles speech: & first of all in the Epistle to the Romanes (before he draweth out this conclusion that is the third Chapter: By the workes of the law, shal no flesh be iustified in the sight of God) in the first chapter he proueth at large, that all the heathen were full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, and other innumerable sinnes. But in the second he sheweth, that the Iewes, notwithstanding they made a faire shew of outward holinesse, yet were infected and stained with the same sins they condemned in others. Whereupon it is plaine, that in this place, there is onely mention of morall workes; and not of the ceremoniall. Likewise also in the Epistle to the Galathians, where he doth especially intreate of the ceremonies, he alleadged both the sentences of *Moses*, namely, the curse to those that fulfill not the whole Law, and life to those that keepe it. And in the former indeed he teacheth, that so many as trust to the works of the Law to be iustified by them, be vnder the curse, because they cannot wholly and fully keepe it. And in the other, he declareth, that there is so much difference betweene the Law and faith, that if any man be iustified by faith, he cannot in any sort obtaine it by the Law. But it is certaine, that as well the curse threatned to the transgressors of the Law, as the promise of eternall life made to such as fulfill it, are not to be restrained to the ceremonies alone, but are also to be referred to the morall Law, and that to bee more right: forasmuch as God (as *Hosea* saith) preferreth mercy before sacrifice. Hos. 6. 6.

Moreouer, after the Apostle in the second chapter of the Epistle to the Ephesians hath affirmed, that wee are saued by grace through faith, and that not of our selues, he addeth; But of the gift of God: not of workes, lest any man should boast himselfe. Which words do most euidently shew, that the Apostle speaketh not of the ceremoniall workes, but of morall, which giueth men far more large matter of boasting than the ceremoniall do. Finally, when he writeth to *Titus*, that we are saued not by the works of righteousnesse which we haue done, but by the mercy of God; who Tit. 3.

seeth not that the Apostle doth especially intreat of morall workes? to which the title of righteousnesse agreeth farre better than to the ceremoniall. Which things being so, there is no doubt but that the Apostle whensoeuer he speaketh of the workes of the Law, to proue that we are neither saued nor iustified by them, doth no lesse meane the morall than the ceremoniall, yea rather that he doth shut out both from the cause of saluation & righteousnes.

Theoph. But why doth he so often call them the works of the Law?

Mat. To teach, that if the workes commanded of God, and euen contained in his owne law, be to no purpose to iustifie vs, then the workes commanded and deuised by men, are much lesse able and fit to do it.

Theoph. Now doe I agree vnto thee, For I perceiue that we are neither iustified nor saued by works, neither in the whole, nor in part, as hath been diligently proued by thee. And verily (vnlesse I bee deceiued) there is great iniury done to the glory of God, while men goe about to darken the force and power of his grace and mercy, mingling the same with the filthinesse of our works. But seeing the matter is so, why did God giue the morall law?

Why God gaue a law that we cannot keep.

Of the vse of the law. Gal. 3. 21. 23.

Mat. The Apostle witnesseth, that it was not to the end we should be iustified or saued by it. For he saith, If there had been a Law giuen that could haue giuen life, surely righteousnesse should haue bin by the law: But the Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Notwithstanding it is not vnprofitable to the faithful, nay rather they reape a double benefit by it, wherein be comprehended the ends for the which God gaue it vnto vs. I said to the faithfull, because it hath this only work toward the vnbeleeuers, that their condemnation may bee the more heauy; forasmuch as comming to the knowledge of Gods will by it, they do willingly run into the contrary.

The vse of the law, in respect of the vnfaithfull.

Theoph. Let vs consider of that twofold benefite which thou saidst the beleeuers reape by it; and declare the first.

Mat. It is noted by the Apostle in the Epistle to the Galathians. For after that he hath shewed that we cannot attaine saluation by the Law, he addeth: Wherefore then ser-

ſerueth the Law? It was added becauſe of the tranſgreſſi-
ons, that is, that by the helpe of it, we might acknowledge Gal. 3. 19.
our ſins, as the ſame Apoſtle in another place expoundeth
it in theſe words; By the law commeth the knowledge of Rom. 3. 20.
ſinne. For if we doe examine our owne workes by that perfection
which the Law requireth of vs, then it ſhall appeare moſt
euidently, how many waies we be guilty before God, and
therefore what ſeuerall condemnation we haue deſerued.

Theoph. But what profit haue we by that?

Mat. Much. For, as a ſicke man, except he thorowly
feele his ſickneſſe, and perceiue preſent danger, will not go
to the Phyſitian: euen ſo the feeling of our ſinnes, and the
danger of eternall death, which we ſee hanging ouer our
heads, driueth vs to ſeeke for that true Phyſitian of our
ſoules, Chriſt Ieſus, from whom by faith we may receiue
the remedy offered vs in the Goſpell: which otherwiſe we
would haue neglected. Therefore *Paul* ſaith, The Law
was our School-maſter to bring vs vnto Chriſt. And in Gal. 3. 24.
another place; Chriſt is the end of the Law for righteouſ-
neſſe vnto euery one that beleeueth. And this is the firſt Rom. 10. 4.
benefit which we haue by the Law.

Theoph. Shew briefly the other.

Mat. After that we be regenerated, and therefore made
fit to do good workes, then the Law teacheth vs whatſoe-
uer is to be performed of vs, that we may obey God. For,
although we cannot come to the perfection whereunto it
leadeth vs: yet wee muſt ſet it before our eies, as a marke
whereat we are to leuell continually, that daily more and
more we may ſtriue to hit it. Hereunto appertaineth that
exhortation of Chriſt: Be ye perfect, as your Father which
is in heauen is perfect. The Law therefore is as it were a Mat. 5. 48.
glaſſe, wherein we may behold the ſpots of our ſoule, and
ſo indeed bee compelled by faith to waſh them away in
Chriſts bloud. Moreouer, it is a lanthorne vnto our feet,
which guideth vs that wee goe not out of the right way,
from the path of righteouſneſſe.

Theoph. Seeing good workes be not the cauſe of ſaluati-
on, it ſeemeth to follow, that they be altogether vnprofi-
table, and therefore that we need not to be greatly care-
full of them.

Mat.

Mat. It followeth not. For God hath deliuered vs out
Luke 1.75. of the hands of our ſpirituall enemies, namely, the Diuell and ſinne (ſaith *Zacharie*) that wee ſhould ſerue him with holineſſe & righteouſneſſe in his ſight, all the daies of our
Epheſ. 2.8, 9,10. life. *Paul* alſo confirmeth the ſame thing in the Epiſtle to the Epheſians. For after that he hath affirmed, that we are ſaued by grace through faith, and that not of our ſelues, it was the gift of God, not of works: preſently he addeth; For wee are his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath prepared that we ſhould walke in them. And againe in another place; The grace
Tit. 2.12. of God that bringeth ſaluation vnto all men hath appeared, teaching vs, that denying vngodlineſſe, and worldly luſts, we ſhould liue ſoberly, and iuſtly, and godly in this preſent world. Thou ſeeſt how diligently good works be commanded in the Scripture, as thoſe that be acceptable vnto God through Chriſt, by whoſe holineſſe all their filthineſſe and vncleanneſſe is couered.

Theoph. But what vſe is there of them?

A threefold vſe of good works.

Mat. The vſe is threefold, and thoſe indeed moſt profitable. The firſt, which is alſo the chiefe, reſpecteth the glory of God, that ought to be deerer vnto vs than our owne ſaluation. But by them it is eſpecially aduanced, as is appeareth by the words of Chriſt, Let your light ſo
Mat. 5.16. ſhine before men, that they may ſee your good works, and glorifie your Father which is in heauen. For this cauſe
Phil. 1.11. *Paul* warning the Philippians to be full of the fruites of righteouſneſſe which are by Chriſt Ieſus, addeth; To the glory and praiſe of God.

The ſecond vſe reſpecteth our neighbour. For, by the vprightneſſe and integrity of our life, he is prouoked to the ſame earneſt deſire and exerciſe of godlineſſe. I paſſe ouer the good turnes which hee hath by our charity and good works. The third vſe ſtandeth in this, that by them our conſcience is quieted. For, they be teſtimonies and witneſſes of our faith, and therefore of our ſaluation.

Theoph. But how can it be, that good workes ſhould be witneſſes of our faith.

Mat. We haue already ſhewed the cauſe before, namely, for that the holy Ghoſt doth neuer worke faith in our hearts

hearts without repentance, from whence good works do flow, which therefore be visible or seen testimonies of our inuisible or vnseene faith: euen as the goodnesse of the tree is iudged by the good fruit, and the inward health or soundnesse of a mans body, by the outward disposition of all the parts:

Theoph. Therefore, vnlesse I be deceiued, this thou saiest that faith cannot be without good works.

Faith cannot be without good workes.

Mat. I say so, Euen as fire cannot be without heate, and the Sun without light. And verily faith of it owne nature bringeth forth good workes. For how can it be that our hearts should be reformed by faith, so as we doe embrace the loue wherewith God loued vs in Christ, but that they be also stricken with loue toward him againe, by meanes whereof they both earnestly desire to obey him, and doe labour to avoid rebellion against his Maiesty? I adde further, that faith can no more stand together with an euill conscience, than water with fire. For it cannot bee, so long as sinne raigneth in vs, and we willingly offend God, that we should be assured of his loue, so as we may put our whole trust in him, and repose our hope in his fauour and goodnesse, notwithstanding that infinite mercy of Christs death be knowne and perceiued of vs.

Theoph. As far as I see, faith bringeth forth good works, by the which it is afterward preserued in our hearts.

Faith the mother of good works of which it is after preserued.

Mat. Yea verily: euen as fire causeth ashes, wherwith it is afterward cherished, fed, and maintained. But by these things it is plaine, that it is so far off that faith (which notwithstanding some say) should destroy good workes, that rather by it they are built vp and fortified.

Theoph. Seeing then faith cannot be without good works, it followeth, that all they which boast of it, & doe no good works, be liars, and deceiue themselues.

Mat. It followeth: and that is the disputation of *Iames* the Apostle against the Libertines, whom he speaketh vnto in these words; Shew me thy faith out of thy workes, and I will shew thee my faith by my workes; whereby he sheweth, that no man can be certaine of his faith, which is inuisible, vnlesse he haue visible testimonies of it, namely, good works. Whereupon it is, that the same Apostle in the

Iam. 2. 18.

end

end of that Chapter concludeth thus; As the body without the ſpirit is dead, euen ſo that faith that is without good workes is dead: that is, is not true, but a ſhadow and a vaine empty likeneſſe of it. Iam. 2. 26.

Theoph. Therefore wee are neyther iuſtified nor ſaued without good workes, although neyther of them, nor by them.

Mat. I grant it. For although the kingdome of heauen be not the wages of ſeruants, but the inheritance of children: yet no man is reckoned among the children of God, that is not led by the ſpirit of God, (as *Paul* ſpeaketh:) & therefore doth the workes of the ſpirit, ſuch as are theſe, loue, ioy, peace, long ſuffering, gentlenes, goodnes, faith, meekeneſſe, temperance, and ſuch like. Therefore the ſame Apoſtle in another place giueth warning; Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, ſhall inherit the kingdome of God. The ſame thing doth alſo Chriſt himſelfe confirme, when he ſaith; Not euery one that ſaith to me, Lord, Lord, ſhall enter into the kingdome of heauen, but hee that doth my Fathers will that is in heauen. Rom. 8. 14. Gal. 5. 22. 23. 1. Cor. 6. 9. Mat. 7. 21.

And againe in another place; I ſay vnto you, Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſees, you ſhall not enter into the kingdome of heauen. Mat. 5. 20.

Theoph. Now I do conſent vnto you, and doe acknowledge that good workes be not vnprofitable, although we bee neither iuſtified nor ſaued by them: Yea rather that they be of ſpeciall vſe, and therefore that the faithfull with all their hearts ſhould giue themſelues to them, foraſmuch as they ſerue,

1. To the glory of God,

2. The edification of our neighbour,

3. And to the confirmation of our faith and ſaluation.

Mat. Adde hereunto, that God to whom they bee acceptable through Chriſt, rewardeth them with ſundry bleſſings, both ſpirituall and temporall, according to the promiſes almoſt without number contained in his Word. Moreouer, hither is to bee referred the word of Reward, which

which is vſed in many places in the Scripture? as when *Iohn* exhorteth the faithfull to perſeuerance, he ſaith; Look vnto your ſelues, that wee loſe not the things wee haue wrought; but that yee may haue a full reward. Chriſt alſo ſpeaking of thoſe which ſuffer perſecution for righteouſneſſe ſake, ſaith; Great is your reward in heauen. In another place alſo, Whoſoeuer ſhall giue a cup of cold water onely, to one of thoſe little ones in the name of a Diſciple, ſhall not loſe his reward. 2. Iohn 8. Mat. 5. 12. & 10. 42.

Theoph. Seeing therefore God promiſeth reward to our works, it ſeemeth they deſerue ſomewhat.

Mat. It followeth not: For that reward proceedeth of his meere & vndeſerued fauour, without any deſert of ours. The conſtitution of merit.

Theoph. Doeſt thou take from the faithfull all merit with God?

Mat. Not I, but the word of God: wherein his owne mercy is eſtabliſhed, and merit is ouerthrowne euen to the very ground; for theſe two cannot ſtand together. Furthermore, if any man will a little more diligently examine the nature of Merit or Deſert, he ſhall neuer finde that it hath any place before God.

Theoph. Why ſo?

Mat. Becauſe, that in deſeruing any thing, this is,

1. Firſt required, that we be nothing in his debt, of whom we deſire to deſerue.

2. Secondly, that we bring him ſuch things as be our owne.

3. And laſt of all, that, that which we bring or beſtow, be equall, or as much worth, as the thing that wee ſeek to deſerue. If but any one of theſe conditions faile, it can be no merit or deſert. How much leſſe therefore, if they be all wanting together? But they be wanting in all our good workes.

Theoph. Declare theſe things vnto me one after another particularly.

Mat. Firſt, Whatſoeuer good workes may be performed of vs, are due vnto God by a double right, namely, of our creation and adoption. Hereupon is that ſaying of Chriſt, warning his Diſciples, When ye haue done all the things that are commanded you, ſay, Wee bee vnprofitable ſeruants: The examination of the merit of workes. Luk. 17. 10.

uants: for we haue done nothing but that which was our duty to doe.

Moreouer, it is certaine, that whatsoeuer good thing can be done of vs, is from God: who worketh in vs both the will and the deede. Phil. 2. 13.

Therefore it was notably said of one of the ancient Fathers; God rewardeth his owne good works in vs, and not ours. *Paul* also saith; what hast thou, that thou hast not receiued? and if thou hast receiued it, why dost thou boast, as though thou hadst not receiued it? Therefore among men indeede there may be merit or desert: For the husbandman after he hath digged all day in the vineyard, shall receiue his reward by desert. But with God we can deserue nothing, but that he should punish vs for our offences. 1. Cor. 4. 7.

The obiection of the defenders of merit.

Theo. The defenders of the opinion of merits, do obiect, that good workes be not meritorious of themselues, but in respect of the promise of God himselfe, wherein he hath promised those things which otherwise were not due.

The answer to it.

Mat. They are not by this pretence acquitted of sacrilledge, or robbing God. For, they attribute that to themselues, which appertaineth to God alone. For, when God made that promise vnto vs, hee did it of his meere grace and fauour, and therefore merit or desert is shut out. But I will make the whole matter plaine by a familiar example. If a King should promise his bond-slaue an hundred thousand crownes, vpon condition, that he diligently doe a businesse committed to him, the bond slaue hauing done the commandement, may require the gold; yet not because he hath deserued it. But we that haue not fulfilled the condition enioyned vs, how much lesse haue we deserued the reward promised to our workes?

Theoph. What letteth that we fulfil it not, when we obey the Lord from the heart?

Of the imperfection of our works.

Mat. The cause hath beene declared already before; namely, for that there can be no good thing done of vs that is not vncleane and defiled. For the most pure water, if it runne through an vncleane conduit, is corrupted with the stinke of it: so the good works that God worketh in vs, be soiled and stained with the filthinesse of our flesh. Therefore, euen as the promise of reward is altogether

free,

free, and without reſpect of any deſert, ſo is the fulfilling of that promiſe.

Theoph. Why therefore doth God promiſe a reward to our workes, which he may by right require of vs?

Mat. That that promiſe might be as a ſpurre vnto vs, by the which we might be driuen forward to the deſire and doing of them, and that indeed not without cauſe: for we are by our nature very ſlacke vnto them.

Theoph. There is one thing behind, which I will demand of thee; namely, concerning that which was ſaid of thee before, that the obedience which is vndertaken vpon hope of reward, is not acceptable vnto God.

Mat. This alſo is indeede true, if that affection raign in vs as it doth in the vnfaithfull. Howbeit, it ſhall not hurt, ſo as the loue and feare of God go before, if we be allured and drawne on to his ſeruice, by the hope and looking for of the reward: And on the other ſide, be kept and held from diſobeying him, by the feare of the puniſhment, that is, of eternall death.

Theoph. But ought not the loue of God to be ſufficient, to bring forth that obedience in the hearts of the faithfull, without borrowing any other ſpur from elſewhere?

Mat. If our regeneration were perfect, as is the regeneration of them which liue bleſſedly in heauen, we ſhould know God perfectly, whereby we ſhould be ſtirred vp to obey him perfectly. But becauſe there is alwayes behinde in vs ſomething not regenerated, which of it owne nature is in bondage, full of ignorance, without loue of God, it is neceſſary, that we ſhould be ſtirred vp to that obedience, by the hope of reward: and on the other ſide, by feare of puniſhments, be held backe and kept in obedience. Hereupon it is, that God both rewardeth our good workes in this life, according to his promiſes, and alſo correcteth our ſlackneſſe and inſolency by diuers afflictions which hee ſendeth daily: whereby it appeareth, that he is true, as well in his promiſes, as in the execution of his threatnings. But ſeeing you haue nothing more to propound, I would aduiſe, that wee put off the reſt of the diſputation till another time, for I ſee that it is now almoſt noone.

Theo. I haue heard your diſcourſe of good works, as alſo

the

the exposition of the morall law, with so great delight, that the time of our speech hath seemed to be very short.

Mat. Indeede it is a most pleasant thing to intreat of good works, so as it be done holily, & by the rule of Gods word. Howbeit, that shall be little, except the practise bee adioyned, which verily getteth praise with men, comfort to the conscience, and profit with God. Therefore true & sound vertue is greatly commended before vaine pratling, or the vnprofitable idle knowledge of it.

The vse of the doctrine of good workes.

Theoph. I doe remember an excellent similitude, which I haue oftentimes heard of thee, & it is this: As a precious garment shut vp in a chest, is altogether vnprofitable; but if it be put on, it is an honour, delight, and profit vnto vs: so it is with good workes: for, the knowledge & vaine discoursing of the is of no vse, except they be put in practise.

Mat. It is most true. Therefore I pray God, our heauenly Father, that as he hath imprinted his Law in our mindes, so he will engraue it together with his loue and feare in our hearts, by the power of his holy Spirit, that being alwaies cloathed with righteousnesse & true holinesse, we may worship him with due reuerence and humility, all our life: that so

1. He may be glorified of vs,
2. Our neighbour edified,
3. And our faith and saluation confirmed, through Iesus Christ our Lord.

Theoph. So be it.

CHAP. II.

Of Prayer, which hath the chiefe place among good workes, to testifie and confirme our faith.

THEOPHILVS.

OVr help is in the name of the Lord, which hath made both heauen and earth.

Mat. So be it.

Theoph. Concerning the doctrine of good workes, I am sufficiently satisfied (most dearely beloued brother:) for I haue learned, that they only be worthy the name of good workes, which God hath commanded in his Law: also,

also, that they be not the causes of our iustification and saluation: neuertheles, that they be profitable, both to the glory of God, and to the edification of our neighbours, and very much to the assurance of our saluation and faith.

Now I demand of you, which hath the first place among good workes?

Mat. True prayer, namely, that which is poured from the heart vnto God, with this confidence, that we shall be heard. Which is the chiefe good work.

Theoph. Why giue ſt thou it the chiefe place among good workes?

Mat. Because by the helpe of it wee obtaine this, that we be able to performe the other good works. Moreouer, it yeeldeth vs the greateſt teſtimony of our ſaluation. A ſhort deſcription of true prayer.

Theoph. Whence is it, that it yeeldeth a fuller teſtimony of our faith, than the other good workes?

Mat. From hence, namely, becauſe prayer with aſſured hope of being heard, cannot be made, vnleſſe firſt we be perſwaded of the loue and fauour of God towards vs. For as *Paul* ſaith; How ſhall they call vpon him, in whom they haue not beleeued? For this cauſe the ſame Apoſtle affirmeth out of the Propheſie of *Ioel*; Whoſoeuer ſhall call vpon the name of the Lord, ſhall be ſaued. The excellency of praier. Rom. 10. 13. 14.

Theoph. But from whence haue we that aſſurance? ſeeing we be guilty vnto our ſelues of of our owne vnworthineſſe: by the which we deſerue that both we, our ſelues, and our prayers, ſhould be put backe from the ſeat of his Maieſty.

Mat. By the interceſſion or mediation of Ieſus Chriſt, who (as it was ſhewed by vs in the Chapter of Faith) doth alwaies offer vp to God the Father the merit of his death, for full ſatisfaction of all our ſinnes. Whereupon it commeth to paſſe, that he is made mercifull vnto vs, and ſuch a one as will be entreated of vs, ſo as we ſhall receiue whatſoeuer we aske of him. And that doth the Scripture teach in theſe words; Wee haue an aduocate with the Father, Ieſus Chriſt. 1. Ioh. 2. 1.

Theoph. It followeth therefore, that the office of the Mediatour, is by a moſt ſtrait bond ioyned with the office of the Redeemer. 1. Tim. 2. 5. Heb. 7. 25.

Mat. It is ſo, and therefore *Iohn*, after theſe words; We

1. Ioh. 2. 2. haue an aduocate with the Father, Iesus Christ the righteous, presently addeth, And he is the propitiation for our sinnes. Hereupon it is, that Paul ioyneth both the offices

2. Tim. 2. 5. 6. together, when he saith; There is one mediatour of God and man, the man Christ Iesus, which gaue himselfe a ransome for all men.

Theoph. Seeing therefore one is our Redeemer, euen Christ Iesus, it seemeth to follow, that he alone can also fulfill the office of the Mediator for vs with the Father.

Mat. It followeth and that indeede necessarily: and for this cause, in the places which we haue heard, we reade written; One aduocate, one mediator: for the word *One*, is expressly added, to the end we might know, that besides him alone, there can be no other.

The confutation of the error, about praier to Saints.

Theoph. Therefore they deale foolishly, and without any good ground, whosoeuer seeke other patrons and mediators besides Christ.

Mat. Very foolishly. For they forsake the Creator, to goe to the creature: the Lord, to goe to the seruant: the most dearely beloued Sonne of the Father, which is in the highest authority & fauour with him to pacifie his wrath, to goe to those which lacke all things that be required to wash away all sinnes, and therefore be vnable to make our prayers acceptable & of force. Moreouer, they do esteeme Christ, as if he were not sufficient inough for the office of the mediator, & therfore deny him to be our true Sauiour. For if he be fit and sufficient for so great an office, why do they chuse to themselues other mediatours beside him? If they say, they doubt not but that he is both most powerful and most fit for this thing, but doe doubt somewhat of his will, they doe therein very much bewray themselues to be vnbeleeuers, which refuse to giue credit vnto him, after that he hath giuen vs so notable a pledge of his exceeding loue; namely, when he vouchsafed both to take vpon him our humane nature, & to suffer the death of the crosse for our redemption. Adde hereunto, that most louingly he

Mat. 11. 28. 30. calleth vs vnto himselfe by his word, when he saith; Come vnto me, all ye that labour and be laden, and I will ease you to haue ease, and you shall find rest vnto your soules.

Finally, whither soeuer they turne themselues, they shall

neuer escape, but be found iniurious against Christ, forasmuch as they take from him the office of the Mediatour, purchased by his own bloud, to giue it to blessed creatures that be in heauen.

Theoph. They obiect, that the office of Christ is not transfuse d by them to the dead Saints, seeing they end all the prayers they make to God, with these words, Through Iesus Christ our Lord: Whereby they say is declared, that the chiefe honour is giuen to Christ himselfe.

Mat. This is craft of Satan, by the which he would haue the wicked vse of praying to Saints to be hidden, and so the manifest wronging that they offer vnto Christ, which put euen his office vnto Saints, while they pray God, that by their merits and intercession, he will grant the things that they desire, and at length adde, through Iesus Christ our Lord: Wherein they imitate and follow him, who after he had giuen his Prince a blow, would humbly do him reuerence. The confutation of it.

Theoph. Is it therefore vnlawfull for the faithfull being aliue, mutually among themselues, the one to commend the saluation of the other, vnto God by prayer, seeing it cannot be, but something is taken away from the intercession of Christ. Obiection.

Mat. Not so: for many causes may be alleadged, for the which, the one is not only vnprofitable, but also forbidden, and therefore to be auoided: but the other not onely to be lawfull, but also profitable and necessary. The confutation of the obiection.

Theoph. Declare those causes.

Mat. I will make foure chiefe.

1. Because loue, that is so much commended vnto vs, is both cherished and increased by praying one for another. But that can haue no place in the dead, of whom Salomon speaking saith, Both their loue, and their hatred, and their enuy is now perished, and they haue no more portion for euer in all that is done vnder the Sun. Eccles. 9. 6.

2. Because praying one for another, we thinke not to be heard for his sake that prayeth for vs: which they doe that pray to the Saints departed, and by that meanes giue vnto them the office of Christ.

Theoph. But it may be, that the same thing may befall

them, which desire to be holpen with the prayers of the godly that be aliue: for why may not some thinke, that they shall be heard for their holines and good works sake?

Mat. I grant, it is not impossible that some should after that maner abuse the prayers of the godly: but there is the least danger in this behalfe, if it be compared with the other. For it cannot be in any but the ignorant and vnskilfull, for whose ignorance wee ought not to refuse that so holy an ordinance of God. But the intercession of departed Saints doth bring with it most manifest danger for no man can pray vnto them, but he thinketh for their sakes to obtain the things which he desireth of God. The proofe whereof, are all the formes of prayers written by such as worshipped them.

Theoph. Go forward, alleadge the third cause.

3. *Mat.* The faithfull that be aliue, may know the necessities one of another, and pray to God for them: which the faithfull departed cannot. I am not ignorant what they be wont to obiect, namely, that the Saints departed doe, in God, as it were in a glasse, see all the things that be done in this world: but that is altogether to diuine or gheese, without testimony of Scripture.

Theoph. Declare the fourth cause.

4. *Mat.* That is the chiefe, namely, because the praiers of the godly being aliue, one for another, are grounded vpon the testimony of the word of God, also vpon examples and promises, by the which it is confirmed, that they shall not bee in vaine: but the prayers of the dead are neither grounded vpon any testimony of Gods word, neither vpon promises nor examples.

Theoph. Say you so?

Mat. I say it: and therfore it is not done of faith, for the word of God is the onely foundation of it. Wherefore Rom. 14. 13 Paul affirmeth, that whatsoeuer is not of faith is sin. And this reason is sufficient to ouerthrow the intercession of Saints departed. For who can endure this, that man should lift vp himselfe aboue God?

Theoph. I do now confesse, that all the praiers which are made to Saints departed, for this end that they should be our intercessours & mediators to God, are to be cast out, & hissed

hissed at, and that Christ alone, whose office is this, is sufficient.

Mat. Yea truly, it were meere madnesse for any to seeke to himselfe another mediator: forasmuch as he can do it most perfectly, because he lacketh none of the things that suffice to pacifie God, and to cause him to be mercifull vnto vs. Moreouer, he loueth vs most dearely, and therfore is touched with pity vpon our infirmities. He knoweth our prayers presently when they be conceiued. Hee commandeth that wee should come vnto him, as often as we will craue any thing at the hands of God. Why Christ only sufficeth the faithfull to do the office of the mediator with the Father.

Finally, he offereth vs that we shall obtain all the things which we shall aske in his name, when he saith, Verily, verily, I say vnto you, whatsoeuer ye shall aske of the Father in my name he will giue it you. Hitherto haue ye asked nothing in my name: aske and you shall receiue. And in another place he saith: Whatsoeuer ye shall aske in my name, I will do it. Ioh. 16. 23. Ioh. 14. 13.

Theoph. What meane these words, To aske any thing in the name of Christ?

Mat. It is to beseech God, to heare our prayers, not indeed hauing respect to our vnworthinesse, but to the merit that is continually offered to him of Christ Iesus for vs. Therfore to aske any thing of God in the name of Christ, is answerable to his intercession with the father for vs, & that more is; an approbation or allowance of it, and the way to be partakers of it.

Theoph. But ought the promise of Christ, wherein he assureth vs, that we shall receiue whatsoeuer we aske in his name, to bee extended to all things that shall come vnto our mindes without putting any exception?

Mat. Not so: for our desires for the most part be euill: which if they were fulfilled, would be to our destruction rather than to our profit. Therefore Christ vnderstandeth onely those things which concerne the glory of God, and our commodity and saluation: all which things indeed he hath in few words comprehended in that forme of prayer, which he hath giuen vs; namely, Our Father which art in heauen, &c.

Theoph. Must we therefore vse no other forme of prayer?

Mat. If you respect the manner of substance, we may vse no other; but it is in our liberty to enlarge it: whereof the holy Scripture yeeldeth vs many examples, in those forms of prayer which it setteth before vs; namely, the Psalmes? all which vndoubtedly bee referred to this forme appointed by Christ.

The exposition of the Lords Prayer.

Theoph. Let vs examine the forme of prayer that Christ hath deliuered. How many parts be there of it?

Mat. In the beginning it containeth a Preface, and afterward six petitions. The first three whereof doe immediatly respect the glory of God. But the latter three containe those things that appertaine to our selues, both for the helpe of this life, and for euerlasting saluation. And they be therefore placed after those that concerne the glorie of God, to the end we might vnderstand, that the latter three be not rightly conceiued and made, vnlesse they be referred to the glory of God, as it were vnto their proper end, and that therefore they shall not be heard, according to the saying of the Apostle; You aske and receiue not because you aske amisse, that you might consume it vpon your lusts.

The summe & parts of the Lords prayer.

Iam. 4. 3.

The Preface to the Lords Prayer.

Our Father which art in heauen.

Theo. Let vs consider of the preface of the Lord prayer.

Mat. It is contained in these words: Our Father which art in heauen.

Theoph. Who is that Father vnto whom Christ biddeth vs to pray?

Mat. It is the first person of the holy Trinity, namely, the Father of our Lord Iesus Christ.

Theoph. Is therefore one only person of the Trinity to be praied vnto?

Mat. We must know, that in one prayer we are only the instruments of God, who alone in that, as in other good works, worketh the things that concerne our saluation. But that is to be vnderstood of all the persons according to the distinct propriety of euery of them. For the holy

ly Ghost praieth in vs, as appeareth by the saying of the Apostle; The Spirit maketh request for the Saints according to the will of God. The Sonne offereth our praier to the Father. This praier the Father receiueth, and louingly heareth. Therefore, lawfull and true praier is that which is made from the heart, the holy Ghost stirring vs vp, which also is directed to the Father in the name of Iesus Christ his Sonne. Indeed we haue an example in the holy Scriptures of a certaine prayer made to the Sonne, in the which this distinction of the persons is not obserued: namely, in that which *Steuen* made while hee was stoned: Lord Iesus receiue my spirit. Howbeit this example, and if there be any such other, is not contrary to the rule of right praying. But because we haue begun the exposition of the Lords praier, we are to returne to the issue of the speech we haue in hand: and it is this, that in this place wee be taught that our prayers must bee directed to the Father, which *Paul* testifieth that himselfe did, in these words: I bow my knees to the Father of our Lord Iesus Christ. We may also pray vnto Christ, not only as he is God, but also as he is the Mediatour, that is, as he is one person consisting of two natures: yet so, as the Diety be the obiect or the thing which we set before our eyes in praying. Likewise also we may pray to the holy Ghost, distinguished from the other persons, who with the Father and the Sonne is very God. And indeed the godly that exercise themselues in such prayers, doe a thing profitable and worthy to be done, so as they be not distracted with the deepe meditation of the distinction of the three persons, but alwaies haue their minds fixed and setled vpon the vnity of the essence. This also is to be obserued, that the name of God, & of father, is not seldome in the Scripture referred to each of the persons. And let these things be spoken by the way. For it is not my purpose at this time, to declare all things particularly that appertaine vnto this place.

Rom.8.1 7

Act.7.59.

Eph.3.14.

Thes. But why doth Christ command vs, that comming to his father we should call him by the name of our father?

Mat. Not onely that we should gather, seeing he is the Father of Christ, that he is also our Father: but especially for three causes.

1. First that we may call vpon him with true faith, that is, that we may beleeue that he which is our father will not deny vs the things which wee shall aske of him, according to that saying of Christ; What man is there of you, who if his sonne shall aske bread of him, will giue him a stone; and if he shall aske fish, will giue him a serpent?

Mat.7.9. 16.11.

2. Another cause is, that we might vnderstand (which hath beene already laid of vs) that wee ought not to draw neere vnto God, but in the name of his naturall sonne, Iesus Christ. For in him alone we are adopted and made his children.

Act.4.12.

3. The third, when we are commanded to call him our father in common, rather than particularly and properly, my father, wee be taught, that true charity and brotherly loue towards our neighbours is required of vs in prayer, forasmuch as we be all the children of the same father, and heires of one and the selfe same inheritance. Whosoeuer therefore make not their prayers to God in the name of Iesus Christ, or do carry priuy hatred or enmity against their brethren, cannot pray to God with this forme of prayer.

Eph.1.14.

Theoph. Why hath Christ added these words, Which art in heauen?

Mat. Not to signifie that his Maiesty is shut vp within heauen: which indeede (seeing it is infinite) the whole world is not able to containe. But

1. That he may be distinguished from our earthly fathers, and that withall wee might vnderstand how much better he is than they, and more able to helpe vs. Therefore Christ saith to his Disciples; If ye therefore which are euill, can giue good giftes vnto your children, how much more will your father that is in heauen giue good things to them that aske them of him?

Mat.7.11.

2. Secondly, those words are added, that comming to God, we should lift vp our minds aboue all earthly and transitory things, how beautifull or goodly soeuer.

3. Finally, that we might earnestly and indeed acknowledge the incomprehensible greatnesse, the marueilous wise one, and infinite power of him whom we pray vnto: which verily doe farre more clearely shine in the heauens, than in the earth, to the end wee might worship him with

the

the more reuerence, and zeal vpon him with greater truth and assurance.

The second Petition.

Hallowed be thy name.

Theoph. Let vs come to the three petitions that respect the glory of God. Which is the first of them?

Mat. It is contained in these words, Hallowed be thy name.

Theoph. What is the meaning of it?

The exposition of the first petition.

Mat. We desire of God, that the knowledge of him may be spread abroad throughout the whole world, that so his name may be sanctified, that is, that all men may giue him his due honour.

Theoph. Wherefore makest thou mention of the knowledge of God, which Christ mentioneth not in this petition?

Mat. Because God cannot be truly hallowed and worshipped, except the knowledge of him go before. For we cannot worship nor praise him, of whom we be ignorant, and whose excellency and power are vnknowne to vs. Hence it is that saying of the Prophet; According to thy name (O God) so is thy praise vnto the worlds end.

Theo. Is not the hallowing of the name of God, the same with that whereof thou makest in the exposition of the third commandement?

Mat. The very same, and therefore the exposition of that commandement may be in stead of an exposition to this petition, and shew how the name of God is to be hallowed.

The seconde Petition.

Thy kingdome come.

Theoph. Let vs passe ouer to the second petition.

Of the kingdome of God,

Psal 47. 10. The exposition of the second petition.

Mat. It is this; The kingdome come. Heere in is we desire of God, that by the knowledge of his heauenly doctrine giuen vnto men, he will cause all to be gathered vnto the Church. For in it he reigneth by the foresaid his word, and by the power of his spirit.

Theoph. That I may the more easily come to the true

meaning

meaning of this petition, I do first demand of thee wherefore that rule and dominion which God exerciseth ouer his Church, is called his kingdome; after I will aske thee, concerning the word *come*.

Of the kingdome of God,

Mat. That rule is called by the name of kingdome, for the likenesse is hath of earthly kingdomes.

Theoph. Wherein standeth that likenesse?

Mat. In foure heads or principall points, namely, because in the Church there be

1 One King.
2 Subiects.
3 Lawes.
4 Gouernors: who, as in earthly kingdomes, haue the charge to see to the keeping of those Lawes. For, in the Church there is one king, namely, Iesus Christ, who by his Father is appointed Lord ouer it, to rule and gouerne it; which is confirmed by the words of the Angell to *Mary*: The Lord God will giue vnto him the seare of his Father *Dauid*, & he shall raigne ouer the house of *Iacob* for euer, and there shall be no end of his kingdome. Therefore the kingdome of God and the kingdome of Christ, is one and the selfe same. The faithfull be the people of his kingdom, whom Christ hath redeemed with his death, and set free from the tyranny of the deuill, that he might deliuer them vp to his ouine kingdome, to become his subiects. The lawes of it are the word of God, wherein all things bee commanded and declared, that appertaine either to the humble seruice and obedience of that king, or to the concord of the citizens and subiects. The officers which are specially occupied about this kingdome, are the Ministers of the word, or Pastors; vpon whom this charge is laid, that they preach the word, and see to the keeping of those lawes. Who also (as the Apostle speaketh) haue in readinesse reuenge against all disobedience.

Luke 1, 13.

Theoph. I haue heard of the likenesse between the kingdome of God and the kingdome of men: now I desire to vnderstand wherein they differ.

2. Cor. 10. 6

Mat. First all the things in the kingdome of God are spirituall: namely, the king himselfe, his glory, power, subiects, lawes, rewards, punishments of the rebels. Therefore

Christ

Christ said vnto *Pilate*; my kingdom is not of this world. Ioh. 18. 36.

2. Secondly, Christ requireth no such thing of his subiects, as earthly kings are wont to aske: but contrariwise doth continually enrich them with his owne gifts, and spirituall riches.

3. Thirdly, he maketh them all partakers of his kingly dignity, which earthly kings cannot doe.

4. Fourthly, he doth not only command, as other kings do, but giueth his owne Spirit, which putteth power into vs, whereby we are made able to yeeld our humble and dutifull obedience vnto his commandements.

Finally, all their kingdomes be subiect vnto alteration and change, but this kingdome is inuincible, and shall endure vntill the last comming of Christ.

Such is the kingdome of God and of Christ, which indeed (as hath bin said) is not to be referred but to that rule which he exerciseth ouer his beloued children, and those that be receiued into the Church.

Theoph. Who therefore hath the rule ouer the vnbeleeuers and wicked?

Mat. The diuell: and for this cause, he is called the Prince of this world: yet notwithstanding the Lord hath the chiefe rule and power, both ouer the vnbeleeuers, and ouer their capeaine, which by his iust iudgment hath made them subiects to that vnbeleeuing tyrant: to the end they may be vexed & tormented of him according to their deserts, forasmuch as they haue refused to obey Christ, who is a most liuing & mercifull king. Moreouer, that kingdom of Sathan hath immortall hatred against the kingdome of Christ; the head (I say) of that kingdome, namely, Sathan and his souldiers, whom hee stirreth vp to make outward warre against the kingdome of Christ, while he in the meane time assaulteth it within. For both of them labour and striue with all their might, to spoile and sack the kingdome of Christ. But they doe in vaine: for, how much the more furiously they seeke to ouerthrow it, so much the more doe they helpe it forward: and at length pull vpon themselues vtter ruine and destruction. The kingdome of Sathan.

Theoph. We haue beene long enough in the exposition of the kingdome of God: let vs goe forward to the other mem-

member; What meaneth that word; Let it come, or let it approach?

How the kingdom of God commeth.

Mat. The office of a good king standeth in two speciall things;

1. First, to rule his subiects (that is to say, such as are loyall and obedient) to keepe them in peace, defend, deale mercifull and louingly with them, and to redeeme them if they be taken captiues.

2. Secondly, to punish the rebels, and to destroy and throw downe the enemies of his kingdome. When therefore we desire of God that his kingdome may come, wee doe as if we praied, that he would increase the number of beleeuers, enlarge his Church euery day, more and more heape vpon vs his gifts, and settle it with right order: and contrariwise, that he would cut off all the enemies of it, ouerthrow their counsels, destroy their purposes, and that the defending of the Church may be euery day increased, till at length it come to the higest perfection. Howbeit, that shall not bee before the day of judgement; at which time all his enemies being ouercome, hee shall make them his footstoole. And then (as the Apostle saith) he shall deliuer vp the kingdome to God the Father, that is, he shall raigne quietly without any rebellion and resistance; and wee shall liue peaceably in him, being deliuered from all feare and trouble of enemies.

1. Cor. 15. 24.

The third Petition.

Thy will be done in earth, as it is in heauen.

Theoph. Let vs come to the third petition, being the last of them that respect the glory of God.

Mat. It is this; Thy will be done in earth as it is in heauen. Wherein indeed we do not simply desire of God, that his will may be done, the fulfilling whereof there is verily nothing that can let; but that he will so guide vs with his spirit, that we may be ready to do his will, reuealed vnto vs in his word, & that with no lesse desire than the heauenly Angels do. But concerning his secret will we desire that if when it be done, any aduersities befall vs, namely, losse of goods, hinderance, afflictions, whether they concerne the soule or the body, we may beare them all patiently, as sent

from

from his hand, and so obey his will, that we may wholly and altogether giue place vnto it.

Theoph. Indeede he were happy, that after this manner should conforme himselfe to the will of God.

Anth. Yea surely, because he might worthily glory in this, that God did nothing but that which hee would; seeing that he would no other thing, but that which were acceptable and pleasing to God. And assuredly there be many things that call vs vnto that. For if God our heauenly Father be wiser than we (which all men do confesse) it is not to bee doubted, but he knoweth what we haue needs of, better than our selues; and that therefore by good right, we ought to preferre his holy and good will before our owne, which is wicked and corrupt; yea rather often like vnto children, we know not what we would haue. For many times we change our purposes, and forthwith or a little after, we disallow that, which a little before we very greatly allowed of. For this cause the Lord, without any respect of our will and intents, as a good father, sendeth those things, which he knoweth to be necessary, both for his owne glory, and for our profit and saluation; which indeed are to be receiued with a quiet & thankfull minde, as from his hand, vnlesse wee meane to be miserable for euer, which we shall neuer escape, so long as we cleaue to our owne will. Of Christian patience

Theoph. I haue long since laboured to perform this, but as yet I haue not attained it: but especially, I find by experience, that the vse of this doctrine is most hard, when any great trouble commeth, whether it be of body or mind.

Anth. It is not onely hard, but verily cannot be generally brought to practise, especially if respect be had of our owne flesh, which marueilously pleaseth it selfe in it owne will and affections, and seeketh for nothing else but delights and pleasures. For this cause, in this place Christ teacheth vs to desire it of his Father: but *Iames* alloweth, that we shall receiue it, so as we aske it in faith; *If any of* Iam. 1. 5. *you lacke wisedome, let him aske it of God, which giueth it liberally vnto all, and casteth no man in the teeth, and it shall be giuen vnto him. But let him aske in faith, not doubting.*

Theoph.

Theoph. In that place *Iames* speaketh of wisedome, but we speak of patience.

Mat. There is no doubt, but by the word wisedome he vnderstandeth patience, whereunto he had exhorted the faithfull in the former verse, in these words; Let patience haue her perfect worke, that you may be perfect and entire, so as nothing be wanting.

But because wee cannot doe it of ourselues, there he sheweth by what meanes we haue it from God; when he saith; If any man lacke wisedome, let him aske it of God, which giueth it to all men liberally.

Theoph. But what is the cause that he calleth patience by the name of wisedome?

Mat. To the end we might vnderstand, that a mans chiefe wisedome standeth herein, that in his aduersities and troubles, he patiently submit himselfe to the will of God; but on the contrary side, that it is the greatest foolishnesse and madnesse, if any dare resist and set himselfe against it. For what good doth he by it? Can hee change the will of God? No verily. Nay rather he maketh his owne ease worse, as well with inward griefe, that tormenteth him, as also because he pulleth the wrath of God vpon himselfe. For by our stubbornesse he is compelled to lay more grieuous punishments vpon vs. On the other side, by our patience, he is moued vnto pitty, so as he turneth our afflictions into kindnes, and doing vs good, vseth as good parents are wont, when they perceiue that their children be brought into good order by their corrections.

Theoph. I see it is a thing profitable and necessary: howbeit, I thinke that the mediation of the things which thou declarest (when we spake of afflictions) do make not a little for this purpose.

Mat. Thou iudgest rightly. For in that place we deliuered many things which may worke exceeding great comfort in the hearts of the faithfull. Neuertheless, I will adde vnto them two other besides, as an ouerplus.

First, when we be ouerladen with afflictions, the euils which we suffer, are not so much to be considered, as those which we haue deserued, and yet notwithstanding be not laid vpon vs. Furthermore, we must thinke

vp-

vpon the good things which the Lord heapeth vpon vs, on the other side: and so indeed we shall finde, that God dealeth most mercifully, euen in the midst of our afflictions, if they be examined according to the greatnesse of our sinnes.

2. Secondly, that we are not to looke vpon them onely, who in outward shew bee a little happier than wee, and whom wee see to be exempted from the troubles wherewith we are grieued; but vpon infinite and innumerable others, which are in farre greater miseries, than are those that we suffer, whose sinnes notwithstanding are not so great as ours.

The summe of the last three petitions.

Theoph. I doe very much reioyce that I haue heard these two things: for I will daily make vse of them, as occasion shall serue.

Mat. Thou spakest wisely, when thou addest the word *Daily*. For the Lord our master, that we should not forget this doctrine so profitable, is wont oftentimes to beate it into our heads, by sending of troubles wherein we might practise it. And verily, wee ought to be well acquainted with it, seeing we are so often exercised in it.

The exposition of the fourth petition.

Theoph. But I for my part doe find it true by daily experience, that I am very little exercised in it. Neuertheless I hope, that by the grace of God, I shall profit better in it than heretofore I haue done: especially seeing now I know the way how I may doe it; namely, to craue it of God by daily prayers, and continually to haue in mind the things which thou hast said. But now, forasmuch as I haue heard the meaning of this third Petition, which is the last of those that concerne the glory of God, let vs goe forward to the rest. But before I come to the petitions following, which concerne our owne good and saluation, I would haue thee to declare the order of these petitions, and withall, how fitly they be ioyned together.

The coherence and sum of the three former petitions of the Lords prayer.

Mat. These former agree verie well most excellently, so as much as they be of the same kind. For after that we are made partakers of the knowledge of God, by the which we are moued to enter into his kingdome, that is, into his Church, it is meete and conuenient, that we should desire to be informed and taught the obedience of his will, where-

whereunto the ministery of the Church calleth vs daily.

Finally, in these three petitions, wee desire of God to giue men such knowledge of his Maiesty, as they may willingly submit themselues to his kingdome and rule, and from their hearts obey his pleasure; that so he may be glorified of them, and in them.

The fourth Petition.

The summe of the last three petitions.

Giue vs this day our daily bread.

Theoph. Wee are come to the three last Petitions of the Lords Prayer, wherein we say those things are contained which concerne both our soule and body.

Mat. True: for the first of them comprehendeth the things that be necessary to the passing thorow or finishing of this life: but the other two, those that appertaine to our saluation.

Theoph. Recite therefore the first.

Mat. Giue vs this day our daily bread.

Theoph. What is the meaning of it?

The exposition of the fourth petition.

Mat. To the end we may serue God according to our calling; in this petition we desire of him, to giue vs our daily bread, that is, that euery day he would minister vnto vs those things that bee necessary for this life: for all those bee comprehended vnder the name of bread, as being a thing most necessary. Howbeit, this is to bee noted, that (while we aske of God our daily bread) we doe also desire such things as bee requisite and necessary that wee may eate it in peace and quietnesse.

Therefore this petition generally containeth whatsoeuer can bee desired for our peaceable, calme, vndistressed, and good estate in this world. Neuerthelesse, wee ought to depend and hang vpon the pleasure of our heauenly Father. For hee will giue vs such things as he shall know to bee for the furtherance of his owne glorie, and our saluation. And hereupon it may bee gathered, why he would haue vs to aske bread onely: namely, that wee might know, that bread ought to suffice vs, if the Lord shall see it good, to giue vs no other thing to nourish vs.

Theoph. There doe fiue principall points come into my minde,

minde, concerning this thy exposition of daily bread, whereof I will aske thee.

The first whereof is this, why wee pray to haue daily bread giuen vs? seeing we are cõmanded to prouide vs, by our honest labour, such things as be necessary for this life.

Mat. Because our labour shall be to no purpose, except the blessing of God be added vnto it; euen as the Psalmist expressly teacheth.

Theoph. Wherefore are wee commanded to craue that bread which we call *our?*

Mat. The word our was added for two causes. The first, that we might vnderstand, that that bread is promised of God; and therefore by good right called *ours*: and hereby we might be assured, that it cannot be denied vs. The other to the end we might remember, that that bread is to be prouided by lawfull meanes and wayes, and such as he allowed of God; but not by theft or deceit. For otherwise, we eate not our owne bread, but another mans; receiued, not from God, but from the Diuell.

Theoph. The third point followeth: why are these words added; This day, and Daily?

Mat. That we might altogether and wholy depend vpon the prouidence of God, so as we should not be carefull for things to come, as if wee did distrust: but bee content with those that are necessary for our present need, with this hope, that the Lord will prouide for the morrow.

Theoph. I come to the fourth point: How well agreeth it, that they which haue plenty of things, and whose barne and store-houses be full, should aske their daily bread?

Mat. Because we must hold it for a certainty and truth, that bread of it selfe cannot nourish, except the blessing of God be added. For sometimes rich men are seene worne and pined away with leanenesse. For this cause *Moses* saith, Man liueth not by bread onely, but by euery word that commeth out of the mouth of God. In which words, the Prophet doth also signifie this, that the power of God doth not so cleaue vnto bread, that he cannot nourish vs without it, as oft as shall please him. Whereof he gaue the Israelites a singular proofe, whom hee led in the wildernesse by the space of forty yeares without bread.

Theoph. The laſt point is behind. Why doth Chriſt command vs to pray for bread in common, in theſe words: Giue vs our bread; rather than priuatly, after this manner, Giue me my bread?

Mat. To the end we might know, that wee are to pray for it, not for our ſelues alone, but alſo for our neighbors, of whoſe profit and commodity, Chriſtian charity requireth, that we ſhould be no leſſe carefull than of our owne. Moreouer, by this manner of praying, we are more and more aſſured, that we ſhall obtaine the bread which we pray for; foraſmuch as the whole Church doth not onely craue it with vs, but alſo for vs: euen as we alſo doe craue the ſame both with it and for it. For we are all the ſonnes of one and the ſame Father, euen as we are taught in the beginning of this prayer, while we ſay in common; Our Father. For the ſame cauſe alſo, the two petitions following, be deliuered in the ſame forme of words: namely, Forgiue vs our treſpaſſes; and, Leade vs not into tentation: And they containe all the things that appertaine to the heauenly life; euen as this containeth thoſe which be neceſſary for this preſent life.

Theoph. Wherefore are the things that concerne our ſaluation, contained in two petitions?

Mat. Becauſe our ſaluation ſtandeth vpon two parts: The firſt, that wee be reconciled vnto God; and this we deſire in the fift petition, which intreateth of the forgiueneſſe of our ſinnes. The other, that being reconciled vnto him by the forgiueneſſe of ſins, we be kept in his loue and obedience, ſo as we obey him, being mindfull of that infinite benefit which he hath beſtowed vpon vs.

The fift Petition.

Forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs.

Theoph. The two laſt petitions doe remaine to be conſidered of vs. Let vs therefore come to the fifth. What is the meaning of it?

Mat. Becauſe wee bee all miſerable ſinners, by reaſon whereof the Lord is iuſtly angry with vs, yea rather, is ſo long angry, as our ſinnes ſhall be imputed and laid to our

charge

charge before him; in this petition wee pray, that for his infinite merties sake hee will forgiue them all; to the end, that for the time to come he may fauour vs, being at one with vs, namely, by the forgiuenesse of our sins.

Theoph. But why doe we craue of God to forgiue vs our sinnes, for the which Christ hath most fully satisfied: seeing there is no place for forgiuenesse, where satisfaction is made?

Mat. If the satisfaction were of our selues, this were indeed true: but seeing it is by Christ, which is freely giuen vs of his Father, forgiuenes agreeth necessarily with it: and verily it is as a man condemned in some summe of mony, were to be cast into prison, vntill hee had payed the whole sum, and yet were not able to doe it. Whom if the Prince meant to pleasure without any hinderance of the Law, & should freely giue him that, wherein he was to haue been fined, should he not haue done as much, as if he had forgiuen the offence? He should indeed. And this similitude is most fit: Forasmuch as in this petition, our sins be called debts, to the end we might vnderstand, that by them we are no lesse debters vnto God, than if a man were in great debt vnto anothe, and yet had nor wherewith to pay any thing at all. With this similitude agreeth also that, that is written of *Paul*; Putting out the hand writing that was a- Col. 2. 14.
gainst vs, which was contrary vnto vs, hee euen tooke it away, and fastned it vpon the crosse. In which words he teacheth, that Christ hath most fully satisfied for our sins.

Theo. The more diligently I consider the mystery of our redemption, so much the more commeth to my remembrance, the infinite maruellous wisedom of God, which by a way altogether wonderful, hath knit or ioyned together his perfect iustice with his perfect mercy, and that aswell to his owne glory, as to our saluation and benefit.

Mat. True indeed. But if thou do with a little more diligence marke that way, thou shalt find three things which the reason of man could neuer haue deuised, & which out of Christ are found no where else, for the auoiding of the punishment due for our sinnes: and they bee these: That we should our selues pay our debts vnto God: or else seeke another, which is both able to pay them, and doe also ac-

quit vs of them: or that God himſelfe ſhould forgiue vs whatſoeuer we be indebted vnto him.

Theoph. I would haue you declare theſe things a little more largely.

Mat. Firſt therefore I will ſhew, that theſe three cannot any where bee found, ſauing in Chriſt. And verily whatſoeuer man can imagine, they ſhall neuer finde themRom.11.32 ſelues wherewith to ſatisfie God. Who alſo (as the Apoſtle ſaith) hath ſhut all vnder ſin, that he might haue mercy vpon all.

Neyther ſhall they finde any creature in heauen or in earth, ſufficient to doe this office. But if they fly vnto God his mercy, to obtaine forgiueneſſe of their ſins, his perfect iuſtice will be a let which requireth to be fully ſatisfied.

Theo. Let vs now ſee, how God hath ioyned theſe three things together in Chriſt, to reconcile his exceeding great mercy with his moſt perfect righteouſneſſe vnto our ſaluation.

Mat. Being made one with Chriſt by faith, and therefore alſo partakers of that which is his, we our ſelues pay all our debts vnto God, & that out of the riches of Chriſt; which are truly made ours. And by this meanes, the perfect iuſtice of God is fully ſatisfied, which indeede requireth this, that he which oweth the debt ſhould pay it. Neuertheleſſe another hath paid it for vs, namely Chriſt, who1.Pet.2.24. alone hath drunke of the cup of his wrath, and (as the Apoſtle ſaith) hath borne our ſins in his body vpon the tree. And therein moſt manifeſtly appeareth the great mercy of God, that gaue his moſt dearely beloued Son, for vs his enemies, vnto a moſt ſhameſull death.

Finally, becauſe he that hath ſatisfied the heauenly Father for vs, is his dearly beloued Son, and euerlaſting God with the Father, freely giuen vnto vs; the continuall forgiueneſſe of ſins, (as hath been ſaid) is ioyned with his ſatisfaction, and that doth eſpecially make ſtedfaſt and ſure his immeaſurable mercy.

Theoph. Verily, a notable diſcourſe, and very full of comfort. Let vs now returne to the expoſition of our petition: Why is this clauſe added in the end, As we forgiue them that treſpaſſe againſt vs?

Mat.

Mat. That is, according to the promiſe made vs of the forgiueneſſe of our ſinnes, vpon this condition, that wee forgiue them that hurt vs. And Chriſt would haue it expreſſly mentioned, becauſe he knew how hardly we forgiue others their treſpaſſes. Therefore in this clauſe he calleth vs to remember that we ſhall not obtaine forgiueneſſe of our ſinnes at the hands of God, except we alſo forgiue our neighbors their offences. Hereupon is that threatning of God by the Prophet againſt the Iſraelites; When you ſhall ſtretch out your hands, I will hide mine eies from you, although you make many praiers I will not hear you; for your hands are full of bloud. Eſa. 1. 15.

Theoph. Therefore this manner of ſpeech doth not note an equallity; as if God forgaue vs ſo much only as we ſhall forgiue.

Mat. No not ſo. For, our forgiueneſſe, euen as we our ſelues be imperfect, is alwaies imperfect, and ſauoureth of the vncleanneſſe of our fleſh: whereupon it commeth to paſſe, that euen in them that are moſt regenerated, notwithſtanding they doe vnfainedly forgiue as God requireth, & deſire no reuenge, yea rather be ready to do good vnto ſuch as haue hurt them, and doe daily pray for them: yet there remaineth ſome bitterneſſe, ſo as we do not embrace them with that affection of heart, which we would haue embraced them with, if we had alwayes been well pleaſed with them: which if God ſhould doe, we were in very ill caſe.

Therefore this is the meaning of this petition; O Lord, according to thy promiſe forgiue vs our ſinnes fully and perfectly, as a moſt perfect God: ſeeing that we being moſt imperfect men, according to thy commandement haue forgiuen them that haue hurt vs.

Theoph. In what place are this commandement and promiſe?

Mat. They be preſently added by Chriſt after this praier in theſe words; If you forgiue men their offences, your heauenly Father will alſo forgiue you: But if you ſhall not forgiue men their offences, neither will your father forgiue you your offences. Mat. 6. 14.

Theoph. I grant it is very right, that we ſhould doe thoſe

things to our neighbours, which we desire to be done to our selues; and so that God doth most worthily deny them forgiuenesse, that will not forget their neighbours.

Mat. True: especially seeing our sinnes against God, whereof wee craue pardon, are farre more grieuous, and farre more in number than are they which our neighbours can euer commit against vs. And this doth Christ plainly teach in an excellent parable, when hee saith: The Kingdome of heauen is like vnto a King, which would demand
Mat. 18.23. an account of his seruants: and when he began to reckon, there was one brought vnto him which ought ten thousand talents. And when he was not able to pay it, his Lord commanded him to bee sold, and his wife and children, and all that he had, and the debt to be paied. The seruant therefore fell downe and besought him, saying; Master appease thine anger toward mee, and I will pay thee all. Then that seruants master had compassion vpon him, and loosed him, and forgaue him the debt: but when the seruant was departed, he found one of his fellowes that ought him an hundred pence, and he laid hands vpon him, and tooke him by the throat, saying: Pay me that thou owest. Then his fellow fell downe at his feet, and besought him, saying, Appease thine anger toward mee, and I will pay thee all: yet he would not, but went and cast him into prison, till hee should pay the debt. And when his other fellowes saw what was done, they were very sory, and came and declared vnto their Master all that was done. Then his Master called him, and said vnto him: O euill seruant, I forgaue thee all that debt, because thou praiedst me: oughtest thou not also to haue had pitty vpon thy fellow, euen as I had pitty on thee? So his Master was wroth, and deliuered him vnto the Iailers, till hee should pay all that was due vnto him. So likewise (saith Christ) shall mine heauenly Father doe vnto you, except ye forgiue from your hearts each one to his brother their trespasses.

The sixth Petition.

And leade vs not into temptation, but deliuer vs from euill.

Theoph. The last petition is behind.

Mat.

Mat. Hauing obtained forgiuenesse of sins, we desire of the Lord to be present with vs; that we fall not againe into them: when we say, Leade vs not into temptation, but deliuer vs from euill. For, this we pray, that he will not giue vs ouer vnto the power of the diuell, to be ouercome of him in temptation, as we haue deserued; but contrariwise, that he would strengthen vs against the assaults and deadly subtilties of so great an enemy, that so daily more and more we may endeauour to amend our liues and obey him. The exposition of the last petition

Theoph. When therefore God leadeth men into temptation, doth he not stirre them vp to euill?

Mat. Not so. For that is altogether vnworthy of his Maiesty, and is contrary to his diuine nature.

For this cause *Iames* saith; Let no man when he is tempted, say he is tempted of God. For God cannot be tempted with euill, neyther doth he tempt any man. But euery one is tempted, while he is drawne aside and snared of his own concupiscence. Iam. 1. 13.

Therefore as God in mercy defendeth the faithfull, and suffereth them not to be deceiued or mastered of the diuel, so as to bee ouercome of sinne: so on the contrary side, such as he meaneth to punish, he deliuereth ouer to the diuell as to a tormentor, to be ouercome and vanquished of him in temptation. In which sense the Apostle saith, that they which glorifie not God, are giuen vp to the lusts of their owne hearts. Which neuertheless he doth without any allowance of sin, as hath been said in his place. Rom. 1. 24

Theoph. So far as I see, God punisheth sins with sins.

Mat. Yea verily: but by a way diuers from that whereof I spake, when wee entreated of afflictions; in which place we said, that God sometimes stirreth vp one, who committeth that sinne against vs, which we our selues had committed against another; an example whereof we haue in *Dauid*. He had defiled the wife of *Vriah*: the Lord raised vp his son *Absolon*, to defile his fathers concubines. But of all the temptations which are sent of God, that is the most grieuous, when God deliuereth men vp to the diuell to be ouercome of him in temptation. For then he giueth them ouer into a reprobate sense, that when they haue heaped sinnes vpon sinnes, they may at length run headlong into

eternall destruction, except the Lord (which sometimes he doth) by his mighty hand stay the course of that downfall.

Theoph. What meaneth the conclusion added to this praier? For thine is the kingdome, the power and glory, for euer and euer. Amen.

The exposition of the conclusion.

Mat. It containeth the cause for which we craue all the former things, namely, for that they concerne his kingdome, power, and glory. For, by the first three, his kingdome is made manifest: and by the last three, his power is exercised; whereupon followeth the increase of his glory. Therfore this conclusion is added, that we may with more boldnes come vnto God, and crane of him the things we haue spoken of, who onely is able to giue them to vs; and that with greater assurance we might beleeue that we shall obtaine them; forasmuch as while he bestoweth them vpon vs, he declareth himselfe to be a most mighty King, whereupon ensueth his owne glorifying.

Theoph. I cannot sufficiently maruell at this abridgment or breniary of prayer, also the two former, namely, of faith and the law; seeing that in so few words, and in so exact order, they containe such hard things, and so excellent doctrine.

Mat. Thou dost indeede not without cause maruell at them. For in them shineth the wonderfull wisdom of God, and they doe very well agree together among themselues, in that order wherein wee haue propounded them. For

Faith. faith teacheth vs all thngs that are to be beleeued vnto our saluation: and I set it in the first place, as it were the foun-

The Law. dation of the rest. But the law concerning all things that be required to the yeelding of obedience vnto God, followeth in most excellent order, as the fruite and witnesse

Praier. of faith. Finally, in the last place commeth prayer, because of our selues we can neither beleeue, nor do any thing that is pleasing vnto God; by the which we be taught by what meanes we may obtaine both at his hands. And in these is contained the summe of all Christian doctrine.

Theoph. Before I goe to any other thing, I will propound two questions concerning the doctrine of praier.

1. First, praier seemeth to be vnprofitable, seeing wee can by it obtain nothing at the hands of God, besides that which

which hee hath already determined in his vnchangeable prouidence to giue vs: neither doth he ceaſe to giue it, although we pray not.

2. Secondly, it ſeemeth ſuperfluous, that we ſhould pray vnto God, to ſhew him what things wee haue neede of, forasmuch as he knoweth them better than our ſelues. Now it is thy part to anſwer to the former, which concerneth the prouidence of God.

Mat. They bee much deceiued who for this cauſe abſtaine from praier. For the prouidence of God taketh not away ſecond cauſes, ſuch as praier is; yea rather it doth ſtabliſh and ſtrengthen them: for God vſeth them as inſtruments for the performance of that which he had appointed before. But I remember a ſtory, which if I be not deceiued, will bring light vnto this queſtion. A certaine Nobleman well furniſhed with horſes and armour, went to war; and it fell out that he tooke his iourney by the houſe of a very faithfull Paſtour of the Church, knowne to him long before. This man very earneſtly admoniſhed him to bee diligent in praier, by the which he might mooue the Lord to proſper his enterpriſes. He ſtraightway reaſoneth concerning the prouidence of God, as if he ſhould haue ſaid, that God had already determined of all things that ſhould come to paſſe: and therefore that his decree could not be changed by his prayers. That good Miniſter anſwered, I would therefore aduiſe thee to ſend away thy horſes and thy armour, as things vnprofitable, forasmuch as the iſſue of warre dependeth vpon the prouidence of God, ſo as no other thing can come to paſſe, beſides that which hee hath determined. The ſouldier anſwered, that ſuch as went to warre could not without raſhneſſe lay aſide their armour, becauſe they were inſtruments by the which God is wont to giue the victory, to ſuch as it ſeemed good vnto him. The ſame alſo might I ſay of prayer (ſaith the Miniſter) by the which the Lord vſeth to giue vs the things that be neceſſary, as well for the vſe of this life, as for euerlaſting ſaluation; and therefore that it was no leſſe raſhneſſe, to neglect it vnder the pretence of Gods prouidence, eſpecially, ſeeing it is in ſo many places commended of God, with innumerable promiſes made vnto them

Whether the prouidence of God ſhould keep vs from praier.

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that doe often exercise themselues in it: and the Sonne of God himselfe hath giuen vs an example thereof, who also doth command that we should pray without ceasing. By the which answer, that Noble man was not a little edified.

Theoph. I may confesse the same of my selfe. Furthermore I doe acknowledge, that hitherto I did neuer know the answer to this question so cleerely, as I haue vnderstood it by this comparison of armor, which indeed I thinke most fit to bring light vnto this doubt. And verily in the meane time it doth not a little agree vnto praier. For praier is vnto vs in stead of spirituall weapons, by the which wee may fight against & ouercome our spirituall enemies, the diuell, the flesh, and sin. Hitherto is referred the saying
Rom. 15. 30 of *Paul*, I beseech you brethren for our Lord Iesus Christs sake, and the loue of the Spirit, that yee would striue with me by your prayers to God for me. Moreouer, this reason ought to take place in all the affaires of men: the euent and issue whereof, notwithstanding it depend and hang vpon Gods prouidence, yet are not meanes to bee neglected, which the Lord ministreth vnto vs to doe them by; otherwise God is tempted and despised.

Theoph. Let vs come to the other question: what need we to craue of God by praier, things necessary, seeing that he knoweth them far better than we our selues?

Mat. Although he do, yet his will is that we should obtaine them by daily praiers.

That it is necessary to pray to God, although he know better than our selues, what is expedient for vs.

1. First, that we may be kept in some feare and reuerence by this outward adoration & worship, by the which also hee meaneth to exercise vs continually in thankefulnesse, that we may so much the more acknowledge him to be the fountaine of all good things.

2. Secondly, he doth so much the more shew his loue towards vs, when he doth so farre abase himselfe, that he vouchsafeth to heare our complaints one after another severally, that he may prouide for them, so much as he shall know to be conuenient. And by this meanes he enflameth vs to the loue of himselfe, & causeth vs to put all our hope and confidence in him.

3. Thirdly, by that familiar communing or talking with him, hee meaneth to make vs well acquainted with his excel-

cellent Maiesty, that wee may bee bold to flie to him the more freely in all our necessities, as vnto our most mercifull Father.

4. Last of all, he doth this, that wee may more & more confesse, that whatsoeuer good thing wee haue, commeth from him alone, that we should giue him thanks, and vse it to his glory. For if hee giue vs good things vnasked, we should easily beleeue, eyther that they were from our selues, or else that they came to vs by chance.

Theoph. While thou shewest me the cause why the Lord would haue vs to obtain by prayer, the things that he hath determined to giue vs, thou hast with the same labour declared the excellency and worthines of it. For I perceiue, that by it, almost the whole first table of the law is fulfilled.

Mat. Thou iudgest right, For by it, God is acknowledged with the minde, worshipped with the body, and sanctified and hallowed with the mouth.

Therefore also hee requireth prayer of vs, as his speciall worship: and among all the good things that he bestoweth vpon vs, it is the greatest, forasmuch as by it we may haue accesse to his Maiesty, so often as we please. For that good heauenly Father suffereth vs to come to him familiarly, and to lay open our wants to him, euen as we might doe with some familiar friend of ours. Moreouer, as the lawfull vse of prayer is very acceptable to God, and most profitable for our selues; so on the contrary side, there is nothing more displeasing vnto God, and that doth more prouoke his wrath, than the abuse of it.

Theoph. What is that abuse?

Mat. It may be referred to six heads.

What corruption Satan hath brought into prayer.

1. First, when we make our prayers to any others, or vnto himselfe in any other name, but in the name of Christ: and in this idolaters do offend, that fly to Angels, or to the Saints receiued into heauen.

2. Secondly, when the power of God is tied to some certaine praiers: which superstitious persons do, that number their praiers, who also haue certaine set formes of praier, which they thinke vnlawfull to exceed.

3. Thirdly, when God is prayed to, only with the mouth, the heart in the meane time being very farre off:

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by the which ſinne, the Maieſty of God is indeede ſhamefully deſpiſed. But therin they are eſpecially deceiued, that pray in a ſtrange tongue which they vnderſtand not. For it is impoſſible that our minde ſhould attend vpon the things we vnderſtand not.

4. Fourthly, when any prayeth vnto God with a vaine opinion of his owne righteouſneſſe, ſo as he bee no whit touched with the true ſenſe and feeling of his owne miſerie. And therein hypocrites, and iuſtitiaries doe offend; of which number that proud Phariſie was, who in praying, gaue thanks to God, that he was not like to other men.

5. Fiftly, when any impenitent perſon, that indeauoureth not to amend his life, prayeth: and this is the moſt common fault of prayer, and vſuall alſo with them, which otherwiſe bragge of the profeſſion of the Goſpell. Who notwithſtanding they auoid the foure former faults, yet are not free from this prophaning of the name of God, but do moſt of all fall into the contempt of it.

Theoph. How?

Mat. Doſt thou aske? Is not this to contemne his Maieſty, when they pray to God that his name may bee hallowed, which they doe defile through their blaſphemies and curſed oathes?

That his kingdome may come: when they make a ſcorn of the Miniſtery of the Church?

That his will may bee done, which they doe euery day ſet themſelues againſt? and which more is, bee in a great fume, if any thing fall out contrary to their owne will?

Craue daily bread, which they get by vnlawfull means?

That hee will forgiue them their ſinnes, as they forgiue their neighbours; and in the meane time purſue them with deadly hatred, and haue done them wrong, and work them all euils and miſchiefe?

That he will not leade them into temptation; but in the mean while purpoſely ſeek vanities and allurements of the world, whereinto they may be led?

Theoph. But it may be obiected, that none but meere profane perſons, do the things that be againſt this praier.

Mat. I grant. But if a man doe againſt it in one only point, he doth no leſſe mocke God: for that cannot ſpring

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from any where elſe, ſaue from the contempt of his moſt holy Maieſty, ſo as he doth it wittingly and willingly.

Therefore *Iames* ſaith; whoſoeuer keepeth the whole Law, and yet faileth in one point, is guilty of all. For euen as if one of the vitall parts, wherin the life is in a mans body be hurt, it bringeth death vnto a man, although all the other be well: ſo falleth he into deſtruction, that applieth himſelfe to ſome good workes, and abſtaineth from many ſins, neuertheleſſe, in the meane time, continues in ſome one ſin, and flattereth himſelfe in it, and repenteth not. Iam. 2, 10.

Theo. But thou vnderſtandeſt not this, of the ſins which we oftentimes commit, through the infirmity of our fleſh.

Mat. Theſe things bee vnderſtood, neyther of other, nor of theſe ſins; ſo as there be repentance, and a deſire to amend: for then God of his mercy doth pardon and forgiue them all in Chriſt Ieſus.

Theoph. The ſixth and laſt fault in praier is behind.

Mat. When a man prayeth without faith, that is, without aſſurance of being heard: and it is as it were the effect, and that which hangeth vpon the former ſiue. Neuertheleſſe, this is a moſt grieuous ſinne: for that diſtruſt muſt needs ariſe from this, that we beleeue that God either cannot, or will not performe the thing wee pray for; or elſe that hee heareth not our prayers: which verily cannot come into the minde of any man, but he denieth either his power, or his goodneſſe, or his Godhead.

For this cauſe *Iames* ſaith, that euery one ſhould pray with faith, and wauer not: for he that wauereth is like a waue of the ſea, toſt of the winde, and carried away; neyther let that man thinke, that he ſhall obtaine any thing of God. Chriſt alſo ſaith; Whatſoeuer you ſhall aske in praier, if you beleeue, you ſhall alſo receiue it. Iam. 1, 6. Mat. 21, 22.

Theoph. But why doeſt thou call this fault the effect of the former?

Mat. Becauſe faith cannot ſtand with idolatry, nor with ſuperſtition, nor with prophaneneſſe, nor with hypocriſie, but eſpecially, if there be an euill conſcience: for euen the faithfull themſelues finde it true by experience in themſelues, that they cannot aſſure themſelues that God is merciſull to them to heare their prayers, if through infirmity

they

they fall into any ſin, till they be reconciled to him by true repentance. Therefore faith is as it were the ſoule of true prayer: for it comprehendeth all the conditions of it.

Moreouer, as by it God is glorified, ſo alſo it is alwayes heard of him. But contrariwiſe, as the fained is deſpiſed, ſo he not onely neuer heareth it, but doth alſo contemne it, and moſt grieuouſly reuengeth the makers of it, as thoſe of whom his moſt holy name is prophaned.

Theoph. This morning thy diſcourſe of good works did not a little delight me: but this our diſputation of prayer hath very greatly edified and comforted me. And by it in ſumme I haue learned theſe things:

1. How we ought to pray: namely, that our prayers be directed vnto God from the heart: but yet ſo, that we be touched with the right feeling of our owne pouerty and miſery, and with true repentance of our ſins.

2. Secondly, what is to be asked at the hands of God, namely, the things that concerne his glory, and our owne ſaluation and profit.

3. Finally, by what meanes we ſhall obtaine them, euen if they bee asked of vs with faith in the name of our Lord Ieſus Chriſt. But I beſeech God our heauenly Father, that the prayers that ſhall be made of vs, may be free from all thoſe euill conditions which thou haſt reckoned vp: that hee himſelfe may be ſo much the more glorified by them, and we daily haue experience of the effect of them: ſo as

He may comfort vs in our aduerſities,
Help our neceſſities,
Succour our infirmities,
Bring help to our weakneſſe.
And ſtrengthen vs in his loue and feare,
And finally, confirme vs in the hope of euerlaſting life, through Ieſus Chriſt his Sonne, our moſt beloued Lord.

Mat. So be it.

Now at length wee haue declared the chiefe points of Chriſtian religion: and I hope by the grace of God, that they which are behind ſhall be handled to morrow. In the meane time, God giue you good night.

Theoph. And you alſo.

The end of the ſecond Booke.

THE

THE THIRD BOOKE OF CHRISTIAN RELIGION:

Intreating of the outward meanes, by the which God bringeth vs to ſaluation.

CHAP. I.

Of the Miniſtery of the word: by the which the holy Ghoſt begetteth faith in our hearts, keepeth and increaſeth it.

THEOPHILVS.

GOd ſaue you moſt dearely beloued and reuerend brother.

Mat. God ſaue you alſo moſt louing *Theophilus.*

Theoph. Shall it not be troubleſome to thee for vs to returne to the diſputation which we brake off, and to aſſay to bring it to an end?

Mat. Nay rather (*Theophilus*) it ſhall be a moſt pleaſant thing vnto me. Neuertheleſſe, before we come to the matter, I pray God, that as hitherto hee hath beene with vs, he will alſo be with vs hereafter to the end.

Theoph. So be it. I will in few words repeate our former diſcourſe, that the things which haue beene handled alreadᵉy, may be ioyned with thoſe that follow.

A briefe rehearſall of the former booke.

1. Firſt, hitherto hath been handled the chiefe grounds of our ſaluation, namely, the perfect iuſtice of God, and the deadly ſickneſſe of mans ſin.

2. Secondly, the moſt perfect remedy of it, euen Ieſus Chriſt.

3. Furthermore, the applying of this remedy vnto vs by faith, by the which we recouer ſpirituall health, that is, we are iuſtified before God, and there-through made partakers of eternall life.

The ſumme of the third booke.

4. And laſt of all, faith, which is wrought in our hearts by the holy Ghoſt that regenerateth vs, together with repentance, from whence good workes doe flow; which indeede bee teſtimonies of our faith; but eſpecially prayer. Therfore this one thing remaineth, that we vnderſtand by

what

what meanes the holy Ghoſt doth regenerate or renew vs.

1.Pet.1. *Mat. Peter* affirmeth that we are begotten againe, not of corruptible ſeede, but of incorruptible; by the Word of the liuing God. And therefore we doe by good right ſay, That by it the holy Ghoſt begetteth in vs both faith and repentance.

Theoph. When hath the word of God that force?

Mat. When it is preached of ſuch as haue a lawfull calling thereto. For *Paul* ſaith, How ſhall they beleeue in him
Rom.10.13 of whom they haue not heard? How therefore without preaching? but how ſhall they preach, except they be ſent?
Rom.10.17 Out of which words hee draweth this concluſion; Therefore faith is by hearing, and hearing by the word of God.

Theoph. There bee therefore diuers degrees or ſteps of our ſaluation. For it is plain, by that which hath been ſaid, that we cannot obtaine it.

1. Vnleſſe we be reconciled to God.

2. But wee cannot be reconciled to God, without Chriſt.

3. Chriſt without faith we can neuer haue. Loe here three degrees, and now thou addeſt the fourth.

4. That we cannot haue faith without the preaching of the Word.

Of the Word preached and receiued by faith

Mat. So it is. Whoſoeuer therefore deſpiſe the preaching of the Word of God (which is in reſpect of vs the firſt ſtep of our ſaluation) do deſpiſe & contemne their own ſaluation. For the Apoſtle ſaith; After that the world in the wiſe-
1.Cor.1.21 dome of God knew not God by his wiſedome (that is, by the frame and workemanſhip of this world, by the which God maketh manifeſt his exceeding power and wiſedome) it pleaſed God by fooliſh preaching to ſaue beleeuers.

Theoph. Why calleth he preaching fooliſh, which in the former verſe he had ſo highly extolled?

Mat. He doth that according to the opinion of men, of whom for the moſt part it is deſpiſed, no otherwiſe than if it were fooliſhneſſe: notwithſtanding he teacheth, that with God it is the greateſt wiſedome, vnto thoſe of whom it is receiued and entertained with due reuerence. Which Chriſt confirmeth, when he ſaith; The kingdom of heauen is like a treaſure hidden in the field, which when a man found

found he hid it, and for ioy of it, he goeth away, and selleth all that he hath, and buyeth that field.

Theoph. But in those parables, Christ intreateth not of the preaching of the word, but of the kingdome of heauen, which indeed he saith is like vnto sundry things.

Mat. It is not to be doubted, but that by the name of the kingdome of heauen, he doth vnderstand the preaching of the word: and this is easily gathered euen out of the former parables, wherein he speaketh of the seed; for in them by the interpretation of Christ himselfe, the preaching of the word is meant.

Theoph. Why is the preaching of the Word called of Christ by the name of the kingdome of heauen?

Mat. To the end he might shew, that it is as it were a key, by the which the gate of the kingdome of heauen is opened vnto vs. Which thing in another place he confirmeth, when he calleth the ministery of the word, the keies of the kingdome of heauen. Mat. 16. 19.

Theoph. Now I desire to heare of thee what Christ meaneth by those parables of the treasure hidden in the field, and of that precious pearle, for the purchasing whereof, he counselleth vs to sell all that we haue.

Mat. This is his minde; That the ministery of the word farre excelleth all earthly riches, and that therefore it is to be preferred before all our goods: yea rather that they ought to be forsaken, than to suffer our selues to be depriued of it.

A most profitable admonition to such as heare the preaching of the word.

But, in hearing the word, we must diligently take heed of two extreamities, whereinto Sathan laboureth all he can to bring vs, so that he may take from vs the fruit which we are to reape of the preaching of the word. The one is the contempt of him that preacheth the word. The other, when we attribute or giue vnto him more than is right.

Theoph. What discommodity haue wee by the former of the two extreamities?

Mat. That wee haue no fruite of his preaching, whose person we despise. For the contempt of the doctrine doth necessarily follow the contempt of his person. For this cause *Paul*, meaning to commend Pastors in respect of the Isa. 52. 7. Rom. 10. 15.

excellency of their office, applieth vnto them this ſaying of *Eſay*; How beautifull are the feete of them that preach peace, and bring tidings of good things!

Theoph. What diſcommodity ariſeth of the other extreamity?

Mat. When too much is aſcribed to the perſon of him which preacheth the word, it followeth, that the force of preaching is attributed vnto his perſon. And therefore, when that is yeelded to men that is due vnto God, men ſpoile themſelues of the fruit of the Miniſtery. And this is that wherein in former times the Corinthians offended, when one ſaid, I am *Pauls*; I am *Apolloes*; I am of *Cephas*; and I am *Chriſts*: which miſchiefe, that the Apoſtle might remedy, he beateth downe the perſons of the Miniſters in theſe words; Who then is *Paul*, and who is *Apollos*, but the Miniſters by whom you haue beleeued? I haue planted, *Apollos* hath watred, but God hath giuen the increaſe. Therefore ſaith he, neyther is he that planteth any thing, neyther he that watreth, but God that giueth the increaſe. For this cauſe the ſame Apoſtle ſaith; God hath put the treaſure of preaching in earthen veſſels, that the excellency of that power might be of God, and not of vs. That is to ſay, God for the moſt part ſendeth Miniſters of abiect and baſe condition, that their excellency ſhould not darken the power which he ſheweth by their miniſtery.

1.Cor.1.12

2.Cor.3.5.

1.Cor.4.7.

Theoph. Now I ſee the inconueniences whereunto thoſe two extreamities do carry vs. Which that we may auoide, the meane muſt be held and kept, namely, that we honour the Miniſters for their office committed vnto them, and their preaching in reſpect of God, whoſe power is manifeſted by it.

Mat. Thou iudgeſt rightly. For we muſt do as if a king ſhould ſend vs ſome gift by the meaneſt of his ſeruants. For we would intertaine him honourably, in conſideration of the gift brought by him: but the gift it ſelfe we would receiue for the kings ſake that ſent it.

Theoph. Let vs goe forward. I deſire that thou wouldſt ſhew, what is the vſe of Preaching, after that the holy Ghoſt by it hath wrought in vs faith and repentance.

Mat. That both may be preſerued in vs, yea rather increaſed

creased. For as a yongue childe after he is borne, standeth in neede of nourishment, that life may both be preserued and increased: so he that is begotten a new by the seed of the word of God, must be fed by the same, that he may get strength and spirituall increase, till, saith the Apostle, we come to a perfect man, and to the measure of the age of the fulnesse of Christ; that is, till we come to perfection it selfe, whereto indeed we shall neuer come, so long as we liue in this world.

What the vse of preaching is, after we haue faith and repentance. Eph. 4. 13.

Theoph. Is not the reading of the word of God sufficient for these things, although there be no preaching?

Mat. No, not so: euen as the vse of meats is not sufficient to the nourishment of mans body, except they be dressed and prepared. For, which cause verily, God when hee would threaten an extreame punishment to his people saith: Behold the dayes come, that I will send a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of God. Amos. 8. 11.

By the which words he meaneth, that we cannot be spiritually fed without preaching. Yet neuertheless, the often reading of the word of God, bringeth no little helpe to the preaching of it. For otherwise it should neuer haue been so diligently commended of God.

Whereby it appeareth, that the holy Ghost, after he hath by the vncorrupt seede of the word of God, wrought in vs faith and repentance, confirmeth, and as it were nourisheth them, both by the preaching and reading of the same word, and by the vse of the Sacraments, ordained of God for the ratifying and sealing of it.

Theoph. Wee will therefore speake of the Sacraments, when we shall haue handled two questions appertaining to the preaching of the word.

1. The first is, concerning the calling of the Pastors, to whom this preaching is committed. Of the calling of the Ministers of the word.

2. The other is, of the word that they are to preach. I will therefore begin with the first. For what cause saidst thou, that the Pastors ought to bee lawfully called to preach that word?

Mat. The cause is most euident. For euen as in a kingdome well ordered, there is no man which ought or may

exerciſe any publike office but by the commandement of the King: ſo none ought or can be accounted a true Paſtor in the Church of God to preach his word, except hee be by him called with a lawfull calling. For how can we beleeue that God ratifieth that which a mortall man doth with vs, vnleſſe it be firſt certainely knowne that he hath his commiſſion from him.

Theoph. What is that lawfull vocation or calling?

Vocation of miniſters two-fold.

Mat. It is two-fold.

The one extraordinary.

The other ordinary.

Theoph. What is the extraordinary calling?

Mat. When any is called immediately of God: ſuch as was the calling of the Apoſtles.

Theoph. What is the meaning of the word Apoſtle?

Ioh. 20. 21. Extraordinary calling

Mat. It is a Greek word, which ſignifieth ſent, and they were called by that name to declare their office: namely, becauſe they were ſent of God by Chriſt, to preach the Goſpell throughout the whole world. Therefore Chriſt ſaid vnto them; As my Father ſent me, ſo doe I ſend you.

Theoph. Why calleſt thou that calling extraordinary?

Mat. Becauſe God vſeth it extraordinarily, and that onely for a time, namely, when the Churches are not yet ſetled and eſtabliſhed: as in the time of Chriſt, when the Goſpell was ſcarce knowne to any mortall man.

Theoph. This therefore thou meaneſt: After the Churches be planted and ſetled, that the ordinary calling ſhould ſucceede the extraordinary, to the end it may haue place in them.

Mat. Yea verily.

Theoph. Let vs now therefore intreate of that ordinary calling: and firſt ſhew what it is.

Mat. It is two-fold:

Ordinary calling.

1. Inward, and 2. Outward.

Theoph. What is the inward calling?

Mat. That holy deſire which any hath in the Miniſtery of the Church, to ſerue the glory of God, wherewith he is moued to prepare himſelfe to the faithfull execution of that office, when he ſhall be called thereunto with the outward calling.

Theoph.

Theoph. What is that outward calling?

Mat. The lawfull choice of a visible Church, met together in the name of Christ. For hee hath promised, if but two or three be gathered together in his name, to be present in the middest of them. After this maner were the Pastors of the primitiue Church called to the ministery: and this is the true dore of Christs sheepfold, whereof mention is made in *Iohn* in these words: Verily, verily, I say vnto you, he that entreth not in by the dore into the fold of the sheepe, but climeth vp another way, is a theefe & a robber. Ioh. 10. 1.

Theoph. How many things be required, that the choice of the Church may be lawfull?

Mat. Three: First, that there be a search and triall both of the conuersation, and also of the learning of him that is to be chosen. And this indeed is necessarily required in a minister, as *Paul* expressly warneth, a Bishop must be faultlesse as Gods Steward: not frowardly pleasing himselfe, not angry, nor giuen to wine, no striker, nor couetous of filthy gaine, but giuen to hospitality, a louer of those that are good, temperate, iust, holy, sober, holding fast that faithfull word which serueth to doctrine, that he may also be able to exhort with holesome doctrine, and to conuince the gain-sayers. Three things required in the lawfull calling of a Minister. Tit. 1. 7.

Theoph. Is the office of a Bishop the same with the office of a Pastor?

Mat. Yea altogether. For when *Paul* calleth them by that name, they be put in remembrance of their duty, as also by other names, by the which they bee called euery where in the Scriptures, as Ministers, Shepheards, Elders.

Theoph. Let vs therefore weigh the signification, and reason of these names.

Mat. First of all, the name of Bishop, which signifieth an especiall, or one that watcheth, admonisheth them that are called to the Ministery of the Church, to watch, and to haue their eyes alwaies set vpon the flocke committed to their charge, that it be not corrupted either with ill manners, or with false doctrine. Bishops.

Secondly, they are called Ministers or seruants of Iesus Christ, that they may vnderstand that they serue not men, but God: and therefore ought with the more diligence to Ministers.

apply themſelues to the execution of their function.

Shepheards. Thirdly, they be called Paſtours or Shepheards, to put them in remembrance that the flocke of Chriſt is continually to be fed with the word of God, & to be looked vnto, that the diuell, which is a rauening wolfe, enter not into it.

Elders. Finally, they be called Seniors, Elders, or Ancients, to declare the grauity of manners, wherewith it is fit they ſhould be beautified, ſo as they may be free from all lightneſſe & vanity, which for the moſt part is vſuall in yongue yeares.

Theoph. Therefore theſe ſundry names, are not tokens of any degrees or dignity.

Mat. Not at all: For Chriſt heretofore commanded this to his Diſciples ſtriuing among themſelues for the primacie or chiefety, that he which would be the chiefe among them, ſhould be ſeruant to all. Which indeed was not ſpoken for their ſakes alone, but is ſet forth as a rule to all Miniſters of the Church.

Theoph. Thou haſt now declared vnto me that firſt condition of the lawfull calling of Miniſters: I pray thee goe on to the other.

Mat. Another is this, that men come not to it by any corruption of gifts; but that it be free: ſo as they that haue the power to chuſe, ſhould haue onely the glory of God, and the edification of his Church, before their eies.

Thirdly, that he which is choſen haue a Church appointed vnto him for the execution of his office, whoſe duty it is, to look vnto it diligently and carefully.

Theoph. If it fall out that he which is choſen, do forſake his calling, is he to be accounted a Paſtour or Miniſter?

Mat. No verily: vnleſſe peraduenture hee bee enforced thereto, for want of health. For otherwiſe he is no more worthy the name of a ſhepheard, than he that hath vtterly giuen ouer the keeping and care of the flocke.

Theoph. Is it lawfull for him that is called to the Miniſtery of the Church, to leaue off that calling to take another?

Mat. It is not lawfull, vnleſſe it be vpon ſome very ſpeciall, known, and approued occaſion. For the Apoſtle witneſſeth, that a neceſſity lyeth vpon him to preach the Goſpell,

ſpell, who is once called to the miniſtery of the Church: Woe vnto him (ſaith he) if he preach not the Goſpell. 1. Cor. 9. 16.

Theoph. You haue verily reckoned vp worthy conditions, which whoſoeuer hath, is indeed to be accounted a Paſtor or Shepheard of the flock of Chriſt; namely,

1. That he feele within him an inward calling,
2. Be of good conuerſation,
3. Of ſound doctrine,
4. Apt to teach,
5. Be lawfully choſen by the Church,
6. And finally, performe his office diligently toward the flocke committed to his charge. But yet you make no mention of perſonall ſucceſſion from the Apoſtles time; without which notwithſtanding, many thinke that the calling is voide, and of none effect. Perſonall ſucceſſion.

Mat. I grant indeede, that to make a man lawfully called to the miniſtery of the Church, Apoſtolical ſucceſſion is neceſſary, which neuertheleſſe is to be vnderſtood of the doctrine of the Apoſtles; not of their perſons. For euen as heretofore *Matthias* was ſucceſſor to *Iudas*; that is, a holy ſeruant of God to a traitor: ſo alſo it hath fallen out diuers times, that *Iudas* hath ſucceeded *Matthias*; that is, ſchiſmaticks and hereticks haue ſucceeded the moſt faithfull ſeruants of Chriſt. Moreouer there is no teſtimony in all the Scripture, by the which it can be proued, that perſonall ſucceſſion is required as neceſſary to the calling of the Miniſters. This indeed is true, that if there be both, the calling thereby hath the more authority: as it was in that which they call the Primitiue Church: for in it the perſonall ſucceſſion was ioyned with the truth of doctrine. But when the truth of doctrine is ouerthrowne, then perſonall ſucceſſion is nothing elſe but a vizzard, which Sathan vſeth to blind-fold the eyes of men, to the end he may keep them in error. Therefore, when it commeth ſo to paſſe, as it is now in the Church of Rome, what madneſſe is it, to deſire that the election and calling of Miniſters, to preach the doctrine of Chriſt and his Apoſtles, ſhould hang vpon their perſon and will, that bewray themſelues to be his open enemies? and whoſe calling if it were examined by the former rule expreſſed in the word of God,

ſhould be found to be voide and nothing worth.

Theoph. I deſire you in few words to declare vnto mee thoſe points, wherein the truth of Chriſtian doctrine is ouerthrowne in the Papacy.

A ſhort rehearſall of Popiſh impieties.

Mat. It ſtandeth chiefly in two heads or principall things. The firſt is, in that the ſincere and true worſhip of God is defiled with innumerable ſuperſtitions, yea with idolatry. The other is that which reſpecteth the benefite of Chriſt: which indeed is ouerthrowne, with the doctrine

1. Of frees-will,
2. Of iuſtification by works,
3. Of the merit of works,
4. Of the interceſſion of Saints,
5. Of the Popes ſupremacy,
6. Of the works of ſupererogation,
7. Of Pardons,
8. Of Purgatory fire.

Out of which vngodly and wicked doctrines, the Maſſe was at length forged and patched vp by the Church of *Rome*.

Theoph. The firſt fiue of theſe haue already been declared by you: but the ſixth, namely, of works of ſupererogation, I ſcarſe vnderſtand what it meaneth, I would therefore haue you ſhew it me briefly.

Works of ſupererogation.

Mat. To ſupererogate, in Latine ſignifieth ſo much, as in the buſineſſe of another man, to lay out a greater ſumme than we receiued of him, by meanes whereof he is made debter vnto vs.

But theſe men dreame, that men may doe more good works than God hath commanded: and thoſe according to this ſimilitude, they call workes of ſupererogation, ſignifying that in reſpect of them they account God to be in their debts; than which doctrine, what is more monſterlike? for any to beleeue, that a mortall man can binde his Creator vnto him: to whom notwithſtanding, whatſoeuer good thing he is able at any time to performe, that all hee is indebted and bound to doe, according as hath been ſhewed of vs in the chapter of works. But what a miſchiefe is it, that a great part of theſe works of ſupererogation, is nothing elſe but idolatry or ſuperſtition? ſuch as be religi-

ous

ous pilgrimages, monaſticall life, and ſuch other of that kinde, wherewith God is euen offended. Wherefore ſeeing they haue ſet themſelues againſt his will, the Lord is not onely nothing in their debt: but contrariwiſe they are ſo much the more holden guilty before his iudgement ſeate.

Theoph. Verily, till now I knew not that opinion, as neither the other concerning pardons, which I deſire thee to declare vnto me.

Mat. It is no leſſe abſurd than the other, foraſmuch as it hangeth vpon it. And theſe doctrins do leane & ſtay themſelues vpon two moſt impious and vngodly foundations. Popiſh pardons.

1. Firſt, becauſe they thinke that Chriſt by his death hath ſatisfied, not for the puniſhment, but for the fault onely of thoſe ſinnes which are committed of vs after Baptiſme: and therefore that we our ſelues muſt ſatisfie for it, either in this life, or in Purgatory fire, till it be fully paid.

2. Secondly, that one drop of Chriſts bloud was ſufficient for our redemption. And that whatſoeuer he ſuffered beſides, which is indeed an infinite merit, is laid vp in the treaſury of the Church, together with the innumerable works of ſupererogation, wrought by hee-Saints, and ſhee-Saints, for the which God is indebted vnto them. Of this treaſure (ſay they) the Pope is the diſpenſer and ſteward, whereof he giueth to ſuch as he ſeeth good, that is, to ſuch as pay mony. That gift they call Indulgences or Pardons, becauſe they ſerue to remit or leſſen ſomewhat of the puniſhment, to be otherwiſe ſuffered in Purgatory fire.

As often therfore as the Pope by his Indulgences granteth ten, twenty, or an hundred yeares of pardon, this he meaneth, that ſomuch is diminiſhed of the time of that puniſhment, which we had deſerued for full ſatisfaction to bee ſuffered for our ſinnes, eyther in this life, or in the life to come. Yea, they ſay further (ſuch is the height of their iniquity) that theſe pardons doe profit the dead, namely, ſuch as be in the fire of Purgatory; inſomuch, as that if the Pope would ſeriouſly and in earneſt draw forth that his treaſure of pardons, he could (ſay they) empty it, and ſend the ſoules tormented in Purgatory, directly into the heauens.

Theoph.

Theoph. Why therefore doth he it not, according to the paterne of that pardon, the Vicar whereof he saith he is vpon the earth.

Mat. Lest that Purgatory fire should be altogether put out: by the which the Church of Rome hath gotten so great riches, wherewith it now aboundeth.

Theoph. I do verily see, that vpon good cause it was said of thee, that the truth of doctrine is vtterly ouerthrowne in the Church of Rome. For these two points which thou hast euen now spoken of, doe almost altogether abolish and take away the grace of God, and benefit of Christ. Let vs now goe forward to the rest. Concerning the first part of this point, namely, the lawfull calling of Ministers, I require no more. Let vs speake of the other, namely, of the word of God which they are to preach. How many principall parts be there of it?

Mat. Two: the Law, and the Gospell.

The Law. *Theoph.* What vnderstandest thou, by the name of the Law?

Mat. That doctrine, by which is taught what is to be done to obey God; which indeed is contained in the ten commandements which we lately expounded.

Theoph. But what is the Gospell?

The Gospell. *Mat.* The word of it selfe signifieth good tidings: but in this place it is taken for that doctrine, which containeth the promise of forgiuenesse of sinnes, and euerlasting life, which God hath made vnto vs in the word, by his Sonne. And it is called good tidings, because it is the most excellent message of all that can be brought.

Theoph. To what end must the Law be preached?

Mat. That men by the knowledge of their sinnes, may be brought to Christ, and to repentance and amendment of life. For therefore God gaue it, as we haue said in this place.

Theoph. Whereunto is the preaching of the Gospell to be referred?

Mat. Hereto, that the penitent may be assured of the forgiuenesse of sins, and the enioying of eternall life. For this cause Christ saith, that so he ought to haue suffered, & Luk. 24 46 rise againe the third day; and that in his name, repentance

unce and forgiueneſſe of ſinnes ſhould bee preached vnto all nations. But hee ſaith expreſly, *In his Name*; becauſe both repentance, and the forgiueneſſe of ſinnes, haue their ground and foundation in the force of his death and reſurrection: without the which we can neyther repent, nor obtaine forgiueneſſe of ſinnes; as it hath alſo been ſaid in its owne place.

Theoph. What is the cauſe that Chriſt maketh mention of repentance, before the forgiueneſſe of ſins?

Mat. Not indeede to teach that repentance goeth before forgiueneſſe of ſins: foraſmuch as this rather goeth before that; for no man can repent, except (his ſins being pardoned) the Holy Ghoſt bee giuen him, by the helpe whereof he may repent: But to teach the Miniſters, that the doctrine of remiſſion of ſinnes, is not to be applied but to the penitent, ſeeing that faith (by the which we are made partakers of Chriſt and his benefits) maketh it ſelfe apparent and to be ſeene by repentance; which alſo was ſhewed in the proper place.

Theoph. Seeing repentance is to be preached with remiſſion of ſins, it followeth, that the morall Law is not contrary to the Goſpell of grace. The agreement & diſagreement of the Law & Goſpell.

Mat. Neyther is it indeede contrary, but in reſpect of them which ſeek their ſaluation, eyther wholly or in part, by their good workes: for the Apoſtle ſaith; As many of you as be iuſtified by the Law, are made voide of Chriſt; and fallen from grace. Gal. 5. 4.

But in reſpect of the faithfull, who know that their ſaluation dependeth vpon the onely mercy of God in Chriſt, there is a good agreement betweene the Law & the Goſpell. For the Law ſheweth vs ſinne, and the damnation that we haue pulled vpon our ſelues by it, and ſo it leadeth vs to the Goſpell, by the which ſinne is put away, and we diſcharged of condemnation.

Secondly, the Law ſheweth what is to be done: but the Goſpell, by the ſpirit of regeneration, miniſtreth vnto vs power both to will and to doe.

Theoph. Seeing there is ſo good a conſent betweene the Law and the Goſpell, wherefore doth *Paul* ſay; You are not vnder the Law, but vnder grace? for it ſeemeth he Rom. 6. 14.

would

would ſay thus much; that the Law is aboliſhed and taken away by the Goſpell of grace.

How the Law is taken away.

Mat. And indeede he vnderſtandeth it of the aboliſhing of the Law by the Goſpell, but concerning the condemnation and curſe of it onely, as he himſelfe in another place expoundeth, in theſe words; Chriſt hath redeemed vs from the curſe of the Law; when hee was made a curſe for vs. Howbeit, concerning the vſe of it, it is no way aboliſhed: for Chriſt himſelfe ſaith, I came not to take away the Law, but to fulfill it. Which alſo the Apoſtle confirmeth in the Epiſtle to the Romanes. For, after that he had taught, that wee are iuſtified not by the Law, but by faith in Ieſus Chriſt, hee preſently addeth; Doe wee therefore make the Law voide through faith? God forbid: yea rather we eſtabliſh the Law. And indeede, why ſhould that moſt excellent benefit, which the Goſpell yeeldeth vnto vs, diſcharge vs from the worſhip and ſeruing of God? by the which rather we are the more inuited and ſtirred vp to performe it towards him.

Gal. 3. 13.

Mat. 5. 17.

Rom. 3. 31.

Theoph. Is the Law therefore neuer to be ſeparated from the Goſpell?

The Law neuer to be ſeparated from the Goſpell.

Mat. The one indeede is to be diſtinguiſhed from the other, that we confound not the mercy of God with our works: which they do corruptly, that will mingle the righteouſneſſe of faith, with the righteouſneſſe of the Law, that is to ſay, heauen with earth: neuertheleſſe they are not to be ſeparated, neither yet to be preached apart.

Theoph. But Chriſt ſending forth his Apoſtles to preach the Goſpell throughout the whole world, maketh mention onely of the Goſpell: for hee ſaith, Goe preach the Goſpell to euery creature.

Mat. 16. 15

Mat. The word Goſpell, ſet by it ſelfe, comprehendeth alſo vnder it the doctrine of repentance, and therefore the Law, no leſſe than the doctrine of remiſſion of ſins. Which indeede is plaine by the place of *Luke* alleadged euen now, who expoundeth thoſe words of *Mary*: His words be theſe: Chriſt ought to ſuffer, and in his name repentance and forgiuenneſſe of ſins to be preached. It is therefore the duty of Miniſters, in their Sermons, by the preaching of the Law, to bring men to the true know-

Luk. 24. 46

A right maner of preaching.

ledge

ledge and feeling of their ſinnes, and to ioyne therewith the threatnings denounced againſt the breakers of the Law, and to exhort them to true repentance and amendment of life. Then they ought to ſet before them the forgiueneſſe of ſinnes, from the doctrine of the Goſpell of grace. But contrariwiſe, they ought to propound wrath and the iuſt iudgement of God againſt the diſobedient & ſtubborne, except they conuert and repent. And theſe indeed be the keies of the Church, which Chriſt had promiſed to *Peter*, and in him to the other Apoſtles, and to Paſtors: which alſo after his reſurrection he deliuered to his Apoſtles, when he ſent them to preach the Goſpell throughout the whole world. The keies of the Church.

Theoph. But why did he then promiſe thoſe keies to *Peter* alone, which neuertheleſſe, as thou ſaiſt, he meant to giue to the Apoſtles alſo?

Mat. Becauſe he then ſpake to *Peter* only. But as a little before, *Peter*, not onely in his owne name, but alſo in the name of all the reſt of the Apoſtles, which had that one faith, had confeſſed that Ieſus was the Chriſt, and the Son of the liuing God: in like manner, when Chriſt promiſed the keies to *Peter*, hee meant that they were alſo promiſed to the reſt of the Apoſtles, which he doth ſufficiently declare in the deliuery of them: for hee ſaith to all at once; Receiue the holy Ghoſt: Whoſe ſinnes you remit, they are remitted to them: whoſe ſinnes you retaine, they are retained. The ſame alſo did the other Apoſtles and all the Paſtors confirme, when, exerciſing their miniſtery, they vſed thoſe keies.

Theoph. Wherefore doth Chriſt call the miniſtery of Paſtors by the name of keies?

Mat. To the end we might vnderſtand, that the kingdome of heauen (as wee haue declared before) is by the miniſtery of the Church ſet open to the beleeuers and penitent, and that it is ſhut againſt the vnbeleeuers and ſtubborne; namely, when as by it the former haue their ſins forgiuen, that ſo they may come to eternall life: but to the other they be retained, that ſo they may be ſhut from it. For God doth ratifie that in heauen, which the Miniſters vpon earth pronounce out of his Word, euen as it appea-

reth

reth by the words of Christ himselfe vnto *Peter*: for after promise of the keies, presently hee addeth; Whatsoeuer
Mat.16.19 thou shalt bind in earth, shall be bound in heauen: and whatsoeuer thou shalt loose in earth, shall be loosed in heauen. And the selfe same thing he repeated after to all the Apostles, to shew that they had like authority of binding and loosing giuen to them with *Peter*.

What it is to bind and loose.

Theoph. Therefore to bind and loose, is nothing else but to declare the remission of sins, or to retaine them.

Mat. Indeed nothing, as it is plaine by the interpretation of Christ himselfe; for he said to his Apostles in the place which euen now we recited, Receiue the holy Ghost: whose sins ye remit, they be remitted vnto them; whose sins you shall retaine, they shall be retained. For there is no harder bond than sin, forasmuch as being bound with it, we be held, and indeed willingly, vnder the power and tyranny of the diuell and death, and it cannot be loosed by any strength of man, but by the only might of Christ.

Theoph. Why then doth Christ commit the office of binding and loosing to the Minister, seeing he himselfe alone hath the power of binding and loosing?

Mat. It is, that we may vnderstand, that the Ministers be as it were Ambassadors, and Proclamers of the will of
2.Cor.5.19 God; which *Paul* teacheth in these words: God was in Christ, reconciling the world to himselfe, not imputing to them their sinnes: and hath put in vs the word of reconciliation. Therefore we are Ambassadors in the name of Christ; as though God by vs did exhort you, we intreate you in Christs stead to be reconciled vnto God.

Theoph. I see not therefore, that the Ministers haue more power of binding and loosing granted them, than any other priuate man; for there is none that may not assure the beleeuer and penitent of the forgiuenesse of his sins; and contrariwise, which may not set the iudgement of God before the vnbeleeuer and obstinate, except he repent. And that verily shall be confirmed in heauen, as it was pronounced by that priuate person: for that is the will of God reuealed in his word.

Of the authority of the Ministers of the Church.

Mat. That is right indeede; but there is some speciall thing to be considered in the promise of Christ made to

this

the Miniſters: namely, that by his Spirit he will giue more efficacy and force to their words, than to the words of any priuate man; ſo as they ſhall by faith be receiued of the beleeuer, and ſhall terrifie the conſcience of the vnbeleeuer, and ſet before his eyes the wrath and iudgement of God. For otherwiſe, the name of the keies of the kingdome of heauen ſhould flatly bee giuen vnto the Miniſtery of the Church: ſeeing that to bring vs to enter into it, it is not enough that the doctrine of forgiueneſſe of ſinnes beate our eares, but eſpecially that it enter into our hearts, and be receiued of vs in faith and obedience: whereunto is referred that ſaying of *Paul*; Neyther my ſpeech, nor my preaching ſtood in the entiſing words of mans wiſedome, but in the demonſtration or euidence of ſpirituall power. For this cauſe alſo *Iſaiah* calleth the preaching of the word, The arme of the Lord, that is the inſtrument, by the which hee declareth his might and power, that hee may bring vs to ſaluation. 1. Cor. 2. 4. Iſa. 53. 1.

Theoph. I ſee indeed, that the force and fruit of preaching the Word of God is very great. For theſe three ſteps by the which we obtaine ſpirituall health, whereof thou didſt intreat in the Chapter of Faith, are by it daily called to vſe and practiſe. The efficacy & fruit of the word preached.

Mat. Thou iudgeſt right. For firſt, the Law is preached, that we may acknowledge our deadly diſeaſe, namely, ſin. Secondly, the Goſpell is preached, wherein the ſauing remedy is offered vnto vs in Chriſt.

Laſt of all, Faith which is wrought in vs, and increaſed by the preaching of the word, applieth that medicine vnto vs; ſo as we obtaine ſaluation, euen the full forgiueneſſe of all our ſins.

Theoph. The article of remiſſion of ſins in the Creed, vnleſſe I be deceiued, is therefore ſet after the article of the Church, to the end we might know, that it is offered vnto vs by the Miniſtery of it.

Mat. It is indeed: and therefore there is no forgiueneſſe of ſinnes, neither ſaluation without the Church; as in the floud there was no ſafety out of the Arke of *Noah*, wherin alſo at that time the Church of God was then ſhut vp; that being as it were a type of it.

Theoph.

Theoph. You haue hitherto largely enough taught, that by the ministery of the word we do truly obtaine forgiuenesse of our sinnes. Notwithstanding, there be two things behinde, whereof I will aske you, before we come to the other Treatises:

1. First, whether God do wholly (as they say) forgiue to the repentant all their sins?

2. Secondly, whether hee forgiue them perfectly; namely, remitteth the punishment and the fault; so as they be not any more imputed vnto vs?

1. Ioh 1.7. All sins be forgiuen to the penitent

Mat. Let vs speake of the former. In the first place *Iohn* saith, that the bloud of Christ doth wash vs from all sin. He that saith *All*, excepteth nothing. Now, repentance yeeldeth vnto vs a more certaine testimony of our faith: by the which, as hath beene said, we be made partakers of Christ and of his gifts. Whereupon it followeth, that whosoeuer repenteth, may most certainely determine, that all his sinnes (albeit they be grieuous) are forgiuen and done away. Which also is taught, by the example of that sinfull woman, and of the theefe,

Theoph. But Christ saith, that the sin against the Holy Ghost, shall neuer be forgiuen.

Mat. 12.32.

Mat. He saith so indeede: And the Apostle to the Hebrewes sheweth, that it is impossible that such as fall into it, should bee renued by repentance. For that is the gift of God, granted to them only, on whom he hath determined in Christ to haue mercy.

Of the sinne against the holy Ghost. Heb. 6.4.

Theoph. But what is that sin against the Holy Ghost?

Mat. These words, Against the Holy Ghost, doe sufficiently declare what it is: namely, when any, after that he hath by the Holy Ghost beene enlightned with the knowledge of the truth of the Gospell, standeth against that truth, not for feare, or through infirmity, but vpon wilfull malice. For then wittingly and willingly he resisteth the Holy Ghost, and maketh war against him.

Theoph. How knowest thou that this is the sinne against the Holy Ghost?

Mat. First. it may be gathered of that, which gaue our Sauiour Christ occasion to speake of it: namely, that hee might proue the Scribes and Pharisees to be guilty of that hor-

horrible sin; who said that the miracles which he did, were wrought by the diuell, wherof notwithstanding, they were not ignorant that God was the Author, and Christ himselfe by most certaine arguments did declare. And his miracles they did maliciously dispraise in the hatred of his doctrine, which they perceiued was manifestly confirmed by them. From hence therefore it is plaine, that they sin against the holy Ghost, who vpon set malice stand against the knowne truth. Adde hereunto, that by sundry places of the Scripture it appeareth, that euery other sin is forgiuen: not excepting that which is against the doctrine of faith, so as it bee done either of ignorance (as it was with *Paul*, when he persecuted the Church) or through infirmity and weakneſſe, as when *Peter* denied Christ.

Theoph. It is verily a wonder, that so horrible wickednesse can enter into the minds of men, as vpon purposed malice to striue against the knowne truth.

Mat. It commeth to passe by the iust iudgement of God vnto those that haue long, and much despised, and set light by his most precious gifts; namely, his louing kindnesse & mercy in Christ (the knowledge whereof, notwithstanding he had vouchsafed them); and at length they be deliuered to the power of the diuell, that by steps and degrees they may fall to that extreme and finall Apostasie. And because they are by it become like vnto Satan (namely, in that, vpon knowledge & wilfull malice, they resist the truth) they no otherwise than he himselfe, be depriued of all hope of saluation.

Theoph. Let vs now come to the other question: when God forgiueth sins, whether doth he it perfectly, so as he remitteth the punishment and the fault?

Whether God remitteth the punishment & the fault.

Mat. As God is perfect, so doth he perfectly forgiue his; so as hee neuer remembreth them, nor imputeth them vnto vs: for so he saith euery where by his Prophets, If your sins were as crimson, they shall be made whiter than snow: If they were as red as scarlet, they shall be as wool, I haue put away thy transgressions as thicke clouds, and thy sins as a mist. He will lay aside our iniquities, and cast all our sins into the bottome of the sea. As farre as the East is distant from the West, so farre doth he remoue

Esa. 1. 18.
Esa. 44. 22.
Mich. 7. 19.
Psa. 103. 12.

our sins from vs. Neither is this any maruell. For, seeing the forgiuenesse of our sins is grounded vpon Christ, in whom they be fully punished, God should be vniust, if he required any thing further for them.

An obiection against the doctrine of remitting the punishment and fault.

Theoph. But we read, that *Dauid* suffered many punishments, after that (by the message of *Nathan*) he was certified of the forgiuenesse of his adultery. For the childe that was born vnto him of *Bathsheba* died. Moreouer also, his sonne *Absolon* was raised vp against him, who both made warre vpon him, and defiled his wiues: which punishment was indeed denounced against him by the Prophet. Whereupon it seemeth to follow, that God forgiueth the sin, but retaineth the punishment.

The answer to the obiection.

Mat. This is the doctrine of the Romanists, from whence came the dreame of Pardons, and Purgatory fire, as hath before beene declared of vs. Neuertheleſſe, I am glad it is so come to passe, that we may fitly speake of it in this place. For I will shew that it is most absurd, inasmuch as it separateth those things, which of their owne nature do wholly hang together. For if thou take away the fault, there is no place left for punishment: otherwise God should be vniust, if he should punish whom he accounteth not faulty. Moreouer, seeing Christ himselfe in his owne body suffered the punishments due for our sins, it is not to be doubted, but that he hath discharged vs from the same: euen as *Esay* expresly affirmeth, in these words: Verily, he hath borne our griefes, and hath carried our sorrows: and we thought him stricken, wounded of God, & humbled; but he was wounded for our iniquities and broken for our sins. The chastisement of our peace was vpon him, and by his stripes we are healed. All we as sheep haue gone astray, euery one hath turned to his owne way, and the Lord hath laid vpon him the iniquities of vs all. For this cause also *Paul* saith, That there is no condemnation to them that are in Christ Iesus. Whereby it plainely appeareth, that God (when through Christ hee forgiueth sins) doth no lesse remit the punishment of them than the fault. For otherwise our case should be most miserable (yea rather we are already miserable) and the forgiuenesse of our sins auaileth vs nothing, if the punishment be retained.

Esa. 53. 4.

1 Rom. 8. 1.

Theoph.

Theoph. Why so?

Mat. Because we be vnable to beare the burthen of it; forasmuch as it is infinite no lesse than the fault: for they be of the same nature.

Theoph. What thinke you of the afflictions which God sendeth vnto vs, euen after the forgiuenesse of sins?

Mat. I say they be not sent to be punishments of sins: but to be vnto vs in stead of chastisements and corrections to humble vs, and that we may be the wiser after: for the Apostle saith; When wee are chastised, we are instructed of the Lord, that we should not be condemned with the world. 1. Cor. 11. 32.

Theoph. Therefore the nature of afflictions be changed, when they be sent to the godly: for they be not punishments of sins to satisfie the iudgement of God.

Mat. You say well: and the same is to be thought of the infirmities of the body: which we know he left vs, not to bee punishments of sins, but in exercising of patience. The same also is to bee said of death, which to vs is as a bridge, by the which we passe ouer vnto euerlasting life, and a way is made for the resurrection; which nenertheless, of it owne nature, is a punishment of sin, and putteth vs in mind of it: But it is not sent to the faithfull to call them to account for their sins, as it commeth to passe to the wicked.

Theoph. By the solution and answer of these questions, me thinkes I vnderstand this, that by the ministery of the Church, all sins of what kind soeuer be forgiuen to the penitent. Moreouer, that there is no other satisfaction for them required of God, besides the most precious bloud of Iesus Christ, by the which, both the fault and punishment of them is wholly taken away: which doctrine doth indeed bring the greatest consolation. Howbeit, before I make an end of this speech, I will aske you; whether Gods indulgence (or readinesse to forgiue) do minister vnto them occasion to flatter themselues in their sins, and to continue in them? Whether the declaration of Gods mercy giue men occasion to continue in their sinnes.

Mat. Nay rather cleane contrariwise. For the hope and assurance of obtaining pardon, doth stir vp the godly, that they doe not cloake or maintaine themselues in their sins.

Whereunto that saying of the Prophet is to be referred; Psal.130.4 With thee there is mercy that thou maiest be feared. For, from whence is obedience, but from loue? And againe, whence is loue, but from the knowledge and assurance of Gods goodnesse towards vs? Moreouer, this doctrine of the forgiuenesse of sins, pertaineth not to any, saue to the penitent. But concerning the rest, the Scripture denounceth to them the wrath and iudgement of God. Yea rather Ezech.3.20 the Lord saith by the Prophet, that euen as he will forget the sins of him that repenteth, so hee will not remember the righteousnesse of him that shall turne from the right way. Whereupon it is plaine, that this doctrine doth not onely bring very great comfort to the faithfull, but also doth continually spur them forward to apply themselues to amendment of life.

CHAP. II.

Of the Sacraments ordained of God, to be as it were seales of the Word, that wee may with more assurance embrace the promise by Christ reuealed in the Word.

THEOPHILVS.

HItherto we haue sufficiently spoken of the Ministery of the Word. Now we are come to the Sacraments: And first declare vnto me what Sacraments be.

Mat. They be signes and Sacramentall rites, ordained of God in the Church, to be adioyned to the preaching of the Word, that the promise of Christ made in it, may be confirmed in vs more and more. What Sacraments be

Theoph. Why are those signes and Sacramentall rites called Sacraments?

Mat. The ancient Teachers of the Christian Church, called them by this name, in respect of the affinity or neerenesse betweene them and a Sacrament, that is to say, that solemne oath, by the which souldiers bound themselues to the Emperour or chiefe Captaine.

Theoph. Shew me the affinity or agreement.

Mat. First, as souldiers when they receiued their pay, bound themselues to the Emperour by solemne oath, to liue and die vnder his gouernment: so wee, when we are partakers of the signes which God hath appointed in his

Church, by the which he beſtoweth vpon vs ſpiritual gifts, doe binde our ſelues to him by the ſame oath. Moreouer, as ſouldiers when they took vpon them this oath, receiued the Emperours badge; that it might appeare, they had giuen themſelues to him, and were become his: ſo alſo we, when we are publikely partakers of the Sacraments which God hath inſtituted in his Church, doe take vpon vs as it were, the enſigne or armes of Chriſt, that it may be known we ſerue God and profeſſe true religion.

Theoph. I vnderſtand the reaſon of the Word. Now let vs come to the thing it ſelfe. The Sacraments thou ſaidſt, were ordained of God, for confirmation of the promiſe made by God, through Chriſt, in his word. What is that promiſe?

Mat. It is expounded of Chriſt himſelfe, in theſe words, So God loued the world, that he gaue his onely begotten Son, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting. Iohn 3. 16.

The Sacraments therefore bee as it were viſible pledges of the loue of God towards vs, by the which wee are confirmed in it. But, becauſe that loue is grounded in Chriſt alone, the Sacraments repreſent vnto vs no other thing than the vnion and fellowſhip that we haue with him and his gifts.

Theoph. Of whom ought the Sacraments to bee adminiſtred?

Mat. Chriſt committed that office to them alone, to whom the preaching of the Word is committed; without the which, neither ought the Sacraments to bee adminiſtred: for they be as ſeales thereof. Of whom the Sacraments ought to be adminiſtred

Theoph. There is therefore a very great likeneſſe and agreement between the Word and the Sacraments.

Mat. Very great. For by both of them God doth offer vnto vs Ieſus Chriſt his Son, with all his gifts: and wee are made partakers of them, if they be not refuſed of vs by vnbeliefe. This onely is the difference, that the preaching of the Word affecteth the hearing: but the Sacraments affect the other ſenſes. Whereupon, of a certaine Father they be moſt fitly called, Viſible words. For, they doe preſent Chriſt and his benefits, as it were, before our

eies, and deliuer them into our hands: that by those sundry meanes, our faith might be confirmed, and we come so much the neerer to him, and feele the greater working of his Spirit within vs.

What conditions be required in Sacraments.

Theoph. What conditions bee required in the Sacraments?

Mat. Three: without which, they cannot be truly Sacraments, but false.

Theoph. What are those conditions?

Mat. First, that they be ordained of God.

Secondly, that there bee a commandement of God, whereby we may vse them.

Thirdly, that there be also a certaine promise; by the which it be assured, that we shall be partakers of the things that are represented by them.

Theoph. Why say you, it is necessary that they be ordained of God?

Why the first condition.

Mat. Because, as there is none besides himselfe, which can assure vs of the loue he beareth towards vs in Christ; so is there not any man that may ordaine visible signes to confirme it. Moreouer, in the institution it selfe, there be three things to be noted,

1. The signes and sacramentall rites.

2. The spirituall and inuisible things signified by those signes.

3. The analogie or agreement of the signes, with the things signified.

Theoph. I acknowledge it to be necessary, that Sacraments be ordained of God; but I desire to vnderstand, why this also is necessary, that there should be a commandement of God, to the intent we may vse them?

Why the second condition.

Mat. Because nothing is to be done in the Church of God, except there be first the expresse commandement of God (who in it is Lord and Master): especially when the question is of things that concerne our saluation, such as the Sacraments be.

Why the third condition.

Theoph. Why is it againe required, that there be a promise annexed?

Mat. Because, vnlesse there be a promise, the Sacraments shall be vnprofitable vnto vs. Now, that promise which on

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the behalfe of God hath the effect, is as it were the ſoule of the Sacraments, wherupon all their force and efficacy dependeth, and not vpon the holineſſe or worthineſſe of him, of whom they be miniſtred, or vpon the vertue of ſome words pronounced. Therefore, without that promiſe, the Sacraments ſhall be nothing elſe but vaine and fruitleſſe ceremonies.

Theoph. Thinkeſt thou that the Sacraments, if they be miniſtred of ſome wicked man & hypocrite, haue as much efficacy and force, as if they were miniſtred by ſome good man?

Mat. I thinke it: ſo as on our part, we bring nothing to hinder it. As good ſeed, if it finde good ground, will beare fruit, notwithſtanding it be ſowne of ſome naughty and wicked man. For the vertue of it hangeth not vpon the ſower (as neither doe the Sacraments vpon the Miniſter) but vpon the bleſſing and grace of God only.

Vpon whom dependeth the efficacy of the Sacraments.

Theoph. Let vs come to the number of the Sacraments: How many be there in the Chriſtian Church?

The number of the Sacraments.

Mat. Two: namely, Baptiſme and the Lords Supper.

Theoph. Seeing they declare vnto vs one thing, as alſo the word doth (namely, the loue of God towards vs in Chriſt) what is the cauſe that they be two in number?

Mat. Becauſe, by Baptiſme God doth witneſſe, that we be receiued of him into his couenant, through the communication of Chriſt and his gifts: but by the ſupper he auoucheth, that we are retained and kept in it, till we be receiued into the heauenly life. And for this cauſe Baptiſme is only once miniſtred, but the Supper oftentimes.

Theoph. Declare this reaſon to me more at large.

Mat. Yet to me it ſeemeth eaſie. For, ſeeing Baptiſme is the aſſured conueiance vnto vs of the couenant made with vs in Chriſt, if it ſhould be iterated or vſed the ſecond time, or oftner, it were all one as if we ſaid, that God had abrogated or diſannulled the former couenant, to ordaine or appoint another: which indeed is altogether contrary to the very nature, truth, and conſtancy of God. For the Apoſtle ſaith: With him there is no changing, or ſhadow of alteration. But concerning the Supper, it is altogether required, both for edifying and for comfort, that Iam. 1. 17.

it be oft repeated and vſed of vs: ſeeing that (ſuch is the weakneſſe of our faith) we doe euery moment call into doubt whether God will continue in his loue towards vs, or no; eſpecially, when we looke into our many ſins, for the which we are indeede worthy to be excluded by him. But, God would aſſure vs of his loue, by this Sacrament: in the which hee doth both offer and exhibite (or giue) Ieſus Chriſt vnto vs, with his treaſures; in whom alone, as hath been ſaid, that couenant and loue hath the foundation.

Theoph. I will yet demand of thee one queſtion, generally pertaining to the Sacraments, before we begin the particular expoſition of them both, whether are they ſo neceſſary to ſaluation, that no man can be ſaued without partaking of them?

Whether the Sacraments be neceſſary to ſaluation.

Mat. It is a moſt abſurd opinion of thoſe, who thinke that God hath tied his grace to the Sacraments: for they be only for this end ordained, that the grace and fauour yeelded vs before in Chriſt, ſhould be confirmed and ratified. Therefore it was moſt excellently ſaid of an ancient Father; That the want of Baptiſme did not condemne, but the contempt of it.

Bern. ep. 77

Mat. 16. 16.

Theoph. But Chriſt ſaith; Whoſoeuer beleeueth, and is baptized, ſhall be ſaued. Out of which words it ſeemeth may be gathered, that Chriſt determineth Baptiſme to be neceſſary to ſaluation, no leſſe than faith. It ſeemeth alſo, that the ſame may be gathered concerning the Supper, out of that which Chriſt himſelfe ſaid in another place; Verily, verily, I ſay vnto you, except ye eat the fleſh of the Son of man, and drink his bloud, ye haue no life in you.

Ioh. 6. 53.

Mat. In the firſt place, I will anſwer to thoſe things which thou ſaidſt of Baptiſme. And I affirme, that in that place Chriſt doth not ſet down the neceſſity of Baptiſme; but rather ſheweth what that true faith is, by the which we are ſaued; namely; that it is not dead and hidden, but liuely, and declared by outward confeſſion, ſo that the beleeuers doe ioine themſelues to the Church, and be partakers of the preaching of the word, & adminiſtration of the Sacraments: whereunto that ſaying of *Paul* ought to bee referred; We beleeue with the heart to righteouſneſſe; and confeſſe with the mouth, to ſaluation. And, that this is the

Rom. 10. 10

minde

minde of Christ, it is gathered by the member following, for he saith; But whosoeuer beleeueth not, shall be condemned. For if this had beene his meaning, that no man could haue beene saued without Baptisme, he would haue said thus; But whosoeuer shall not beleeue, or shall not be baptized, shall be condemned. Seeing therefore he saith, that vnbeliefe is the cause of condemnation, by the contrary he meaneth, that faith is sufficient to saluation; which he himselfe oftentimes confirmeth, when he saith; He that beleeueth in the Son, hath life euerlasting; but hee that beleeues not in the Son, shall not see life; but the wrath of God abideth on him. Concerning the other place, of eating the flesh of Christ, and drinking his bloud, he doth not here intreat particularly of the Supper; but generally of the vnion that we ought to haue with his body, which indeede is altogether necessary to saluation, as hath been fully proued by vs in the first booke. But that vnion is no lesse wrought by the word apprehended in faith, than it is by the Sacraments, as hath been said already.

Ioh. 3. 63. & 5. 24. & 6. 47.

CHAP. III.

Of Baptisme, by the which God testifieth that we are receiued of him into couenant, in that he doth communicate Christ Iesus vnto vs together with his benefits.

THEOPHILVS.

NOw we are to weigh those two Sacraments each by it selfe; and in both, those three conditions are to be searched out, that are required to make them truly Sacraments. Let vs therefore begin with Baptisme. What is the institution of it?

Mat. First indeed, it was instituted of God by the ministery of *Iohn Baptist*, who thereupon had his name. Afterward it was dedicated and sanctified of Christ in his owne body, when he would be baptized of him, and when he commanded the Apostles to baptize.

The institution of Baptisme.

Theoph. Let vs see those three things which thou saidst were required in the lawfull institution of a Sacrament, namely:

1. The signe and Sacramentall rites,
2. The signification of them,

3. The

The signe. The likenesse and agreement betwixt both.

Mat. The signe of this Sacrament is water, which signifieth the bloud of Christ: that is, the force of his death, because it hath that effectuall working, in cleansing our soules from the filthinesse of sin, which materiall water hath in cleansing our bodies. Thereupon this Sacrament hath the name of Baptisme: for it signifieth a rinsing or washing away. Now thou hast the signe,

The Sacramentall rite But the sacramentall rite is, that he which is to be baptized, be sprinkled with water, or dipped in it: which was vsed in former times; and by it two things was signified vnto vs:

1. First, that our soules are sprinkled with the bloud of Christ, that is, bee indeed partakers of the merit of his death: by the which we obtaine full forgiuenesse of all our sins.

2. Secondly, that we be regenerated into a new life, Tit. 3. 5. Therefore Baptisme is of *Paul* called the Bath of regeneration. By which words, those two gifts of God that we obtaine in Baptisme are excellently noted.

Theoph. How can the sprinkling of water be a signe or token of our regeneration?

Mat. The Scripture is wont to set downe two parts of it: namely, the mortification or death of the old man, and the rising againe of the new man, as it hath been said of vs in his place. But this mortification, which hath the force and working from the death and burial of Christ, is most fitly represented by the sprinkling of water: for it is all one, as if our old man being wounded to the death, or euen swallowed vp of death it selfe, were buried with Christ.

Then withall followeth the resurrection of the new man, which hangeth vpon the resurrection of Christ, and is represented by the water making cleane: for by it is signified, that together with him we doe rise from the graue of death to become new creatures.

Mat. 28. 19 The commandement & promise. *Theoph.* There be yet behinde the promise and commandement of this Sacrament.

Mat. The words of Christ, set downe by *Matthew*, do contain both: Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.

Theoph.

Theoph. The commandement I ſee, but not the promiſe.

Mat. It is contained vnder the commandement. For, when any is baptized in the name of the Father, Son, and Holy Ghoſt, it is as if it were ſaid vnto him; By this viſible ſigne I do aſſure thee, that all thy ſins are waſhed away, and thy ſelfe regenerated, not by any vertue or force that is in me, or in this water wherewith thou art ſprinkled: but by the mercy of the heauenly Father, who, for this purpoſe, doth by the power of the holy Ghoſt, communicate vnto thee Chriſt Ieſus his Son, with all his benefits, and vniteth thee vnto him, ſo as thou art made partaker of him. Seeing therefore Chriſt commandeth, that theſe things ſhould be preached, it is not to be doubted, but that he promiſeth the thing it ſelfe. Baptiſme therefore is giuen vs of God, as it were writings ſealed: by the which he aſſureth vs of the full forgiueneſſe of all our ſins. The words in Baptiſme expounded.

Theoph. What ſins thinkeſt thou bee done away by Baptiſme? only originall ſin?

Mat. That indeede is firſt done away, not that it doth not remaine in vs: but becauſe it is not imputed. The ſame alſo we may affirme of other ſins, which be effects of it. For they be put away by this Sacrament: they bee put away (I ſay) both they that be paſt, and thoſe that are to come. The words therefore deliuered of the Miniſter in Baptiſme, by the commandement of God (namely, I baptize thee in the name of the Father, Son, and holy Ghoſt) ſhould alwaies be in our eares, euen vntill the laſt gaſp: and by them ought we to be aſſured of the full forgiueneſſe of our ſins. For the bloud of Chriſt, in the which we are once baptized, is neuer drawne cleane out: but is alwaies freſh, as the Apoſtle ſpeaketh, that is, full of efficacy and ſtrength, to the continuall waſhing away of all our filthineſſe and iniquities. What ſins be put away in Baptiſme. Heb. 10. 10. 11. 12. 14. & 9 13. 14.

Theoph. Thou ſaidſt in the expoſition of this promiſe, that in this Sacrament, the Father did communicate Chriſt and his benefits vnto vs But both the ſigne of it, and the Sacramentall rites, doe only repreſent vnto vs the participation, or fellowſhip which we haue with his death: but not the communion we haue with his body. Of our vnion with Chriſt.

Mat. Wee haue taught in the firſt booke, that no man can

can bee partakers of Christs benefits, which is not made one with him. The one therefore followeth vpon the other. By these things therefore it is proued, that by Baptisme we be truly made partakers both of Christs body, & of his benefits; which also *Paul* confirmeth in these words:

Gal. 3. 27. So many of you as bee baptized into Christ, haue put on Christ.

Theoph. I come againe to the institution of Baptisme,

Mat. 28. 19 wherein Christ saith to his Apostles; Go, teach all Nations, baptizing them in the name of the Father, Son, and holy Ghost. What is the cause that Christ commandeth his Apostles to teach first, before they baptize?

Mat. The reason is most euident. For, seeing the Sacraments be as seales of the Word, it is fit that euery one should be first instructed in the doctrine, before he be baptized or confirmed in the same doctrine; excepting onely the children of the faithfull, of whom there is another reason, which causeth that they are to bee baptized presently after they be borne.

Why Christ would haue the Word preached before Baptisme be administred.

Theoph. What is that reason?

Baptizing of children.

Mat. Because God hath promised, in the person of *Abraham*, that he will be the God of the faithfull, and of their seed. Which selfe same thing God confirmeth in the Law,

Exod. 20. when he saith; That he is such a one as sheweth mercy to a thousand generations of those that loue him, and keepe his commandements. Seeing therefore the children of beleeuers appertaine to the couenant of God, it is not to be doubted, but that the Sacrament of it, namely Baptisme, is to be ministred to them. Which is againe confirmed by the example of the Israelites, who by the commandement of God circumcised their children the eight day.

Theoph. Is there the same reason of Baptisme, as of Circumcision?

The agreement between Circumcision and Baptisme.

Mat. Yea altogether; and in very deede it is one and the selfe same Sacrament, as concerning the substance, For, after the comming of Christ, Baptisme came in place of Circumcision; and by it the gifts of God were not diminished, but increased vnto vs. For, as the Sacraments of the new Testament haue a farre more easie and plaine signification than the Sacraments of the old Testa-

ſtament; ſo the force and efficacy of them is farre greater.

Theoph. But what profit can there come by Baptiſme to a child without vnderſtanding and knowledge?

Mat. Much, if thou conſider both the glory of God, the comfort of the parents, and finally, the edification and ſaluation of the child. What profit commeth by baptizing of children.

Theoph. Why ſo?

Mat. Firſt of all, God is glorified, for that he ſheweth himſelfe true in his promiſes, by the which it is, that he hath mercy vpon the faithfull, euen to the thouſand generation. Moreouer, the parent himſelfe is wonderfully comforted and confirmed in the loue of God, when he ſeeth, that not onely he himſelfe is beloued of God; but alſo that the loue and grace of God is deriued vnto his children: which God aſſureth him of, by that viſible ſigne. Finally, concerning the childe, it hath a maruellous benefite beſtowed vpon it, in that he doth ſo ſoone obtaine the partaking of Chriſt and his benefits; by the which hee hath the inheritance of eternall life. By the remembrance whereof, when he commeth to age, he is wonderfully confirmed in the loue and feare of God: namely, when he calleth to mind, that he is ſo much eſteemed of God, that euen from his comming into this world, he obtained fellowſhip in his couenant.

Theoph. But how can a yongue child by Baptiſme be partaker of Chriſt and his benefits? ſeeing it is certaine, that he lacketh faith: without which thou affirmedſt before, that no man can haue that fellowſhip.

Mat. That indeed is true in thoſe that be of yeares, and in ſuch as for their age may beleeue. But God worketh in the children of the faithfull belonging to his couenant, another way vnknowne to vs. Whom alſo the Apoſtle doubteth not to call holy, inſomuch as they cannot perish, ſeeing they haue in them a ſprigge of faith: which doubtleſſe, when time ſhall come, bringeth forth the fruits, in ſome ſooner, and in others later; as it ſhall ſeeme good to the Lord to call them. How the children of beleeuers lacking faith be partakers of Chriſt. 1. Cor. 7. 14.

Theoph. I do now ſee, that the children of the godly are to be baptized. Notwithſtanding, I will propound one queſtion more, before I goe from the ſpeech which I haue be-

How the children of the godly be borne in originall sinne.

begun. How can it be, that those children of the godly should be borne defiled with originall sin, seeing their parents are purged of it?

Aug. de pec. ca. mer. & remis. li 3. cap. 18.

Mat. Augustine, by an excellent similitude, answereth this question in these words: Like as chaffe, by the labour and great diligence of man, being seuered from the wheat, abideth notwithstanding in the fruit which groweth of that wheat thus cleansed: so sin, whereof by Baptisme the parents are cleansed, abideth in those whom they haue begotten. Therefore, our children, except they be born again by a spirituall birth, cannot be accounted the children of God, nor heires of eternall life.

CHAP. IIII.

Of the Supper of the Lord, by the which God testifieth, that his Couenant is enlarged vnto vs, forasmuch as he maketh vs more and more partakers of Christ and his benefits.

THEOPHILVS.

HItherto hath beene spoken of Baptisme: let vs now come to the Supper of the Lord, and let vs begin at the institution of it.

Mat. The Euangelists shew, that it was instituted of Christ the same night he was betraied, after that he had supped, & had eaten the Paschall lamb, according to the Law.

Of the word *Supper*, and the institution of it.

Theoph. I thinke it was thereupon called Supper.

Mat. It is called Supper of the Apostle, not so much for this cause, as to shew that it is indeede a spirituall Supper made by God vnto the faithfull; wherein he feedeth them with the body and bloud of Iesus Christ, into the hope of eternall life.

Theoph. The three heads of the institution are to be examined of vs: namely,

1. The signes and Sacramentall rites.
2. Their signification.
3. And finally, the likenesse or agreement between both.

The signes of the Supper.

Mat. The signes are bread and wine: which indeede do signifie the body and bloud of Christ. Because the body and bloud of Christ haue that force and efficacy in the feeding of our soules, which bread and wine haue in nou-

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thing our bodies. And for this cause, Christ also calleth himselfe the bread of life. Ioh. 6.48

Theoph. What difference makest thou between the bread and wine of the Supper, and the bread and wine which we vse for our ordinary meat and drinke?

Mat. Truly none in the substance; but in the vse and ministring of the Supper: concerning which, this I hold, that the one is set before vs for the nourishment of the body: but the other bee ordained of God to be signes of the body and bloud of Christ. The same also is to be thought of the water of Baptisme.

Theoph. Why be there two signes in the Supper?

Mat. To the end we might know, that in Christ we haue whole and perfect spirituall food; that is, whatsoeuer is requisite to our saluation: it was also done for a more perfect remembrance of his death. For the wine, which is the signe of his bloud, doth as it were represent it before our eies. Why there is a double signe in the Supper.

Theoph. Let vs come to the Sacramentall rite, and the signification of it.

Mat. It is double or two-fold. The Sacramentall rite of the Supper.

1. For the one respecteth the Minister.

2. The other him which is partaker of the Supper.

The first is this, to take the bread and break it. Whereby is signified, that Christ with his body was broken for our redemption: which himselfe declareth in these words, This is my body, that is broken for you. Then to giue it being broken, and to deliuer the wine in the cup. By which rites is meant, that God doth offer and giue Christ vnto vs, together with all the benefits. The latter rite is, that he which commeth to the Supper, should receiue, eate, and drinke the bread and wine giuen vnto him. Which indeed doe signifie, that in the Supper we do truly receiue Christ, eate his body and drinke his bloud; by the which we are nourished into the hope of eternall life, if we do not put him from vs through vnbeliefe. What the Ministers must doe in ministring the Supper. What they must do that come to the Lords Table.

Theoph. What is it to eate the body of Christ?

Mat. To be inwardly ioyned with his body, as the meat which we eate is with our owne body.

Theoph. What is it to drinke the bloud of the Lord?

Mat. To be a truly partaker of the death and passi-

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on, as if we our selues had suffered the same. And this doe our Sauiour Christ meane, when he saith; Verily, verily, I say vnto you; Except you eate the flesh of the Son of man, and drinke his bloud, you haue no life in you. He that eateth my flesh, and drinketh my bloud, hath eternall life. But this is to be remembred (which we spake before, in the Chapter of Faith) namely, that by the merit of Christs death (represented in the holy Supper, by Wine, that signifieth his bloud) the Scripture vnderstandeth all the benefits of Christ, but, for the most part, maketh mention of that onely, because it hath as it were the first and chiefe place.

Theoph. Let vs goe forward. What vnderstandest thou by that spirituall food, which thou saidst came by the eating of Christs body, and drinking his bloud?

Our spirituall food in the Supper.

Mat. First peace of conscience, namely, because we are more and more assured of the forgiuenesse of our sins promised by Baptisme. Secondly, the daily growth and increase of the new man, begun in vs in our Baptisme, so as we haue power giuen vs to serue God better, and to resist the temptations that are wont to call vs away from his obedience: whereupon followeth an effect of this spirituall food; namely, that we are confirmed daily in the hope of eternall life. And by these things appeareth that which I haue said of the difference of the Sacraments; to wit, that Baptisme doth testifie the beginning of our partaking with Christ and his benefits, and the Supper the continuance and increase thereof.

Theoph. Now let vs come to the Commandement and Promise of this Sacrament.

Mat. Both be added, presently after the word of institution: *Take, eate, drink you all of it, do this in remembrance of me.* Lo there is the commandement, then the promise, *This is my body; This is my bloud.* For the meaning of these words is as much, as if Christ had saide, This bread & this wine doe so represent vnto you my body and bloud, that they assure you, receiuing the visible signes, to be indeede partakers of those things that be signified by them: namely, of my body and bloud.

Theoph. But the words of Christ seeme not to haue that mea-

meaning, but rather that the bread and wine are transubstantiated or turned into his body and bloud.

Mat. The words themselues cannot beare it. For if Christ meant to haue signified that, he would haue said thus, Let this be made my body, or let it be changed into my body.

Theoph. What then were the meaning of Christs words, if they were to be expounded according to the letter, as they say?

Mat. They should rather signifie, that his body and bloud were changed into bread and wine. For if any saw the pillar of salt, whereinto *Lots* wife was turned, out of all doubt hee would say; This thing, that is, this pillar of salt, is *Lots* wife, that he might declare that shee was turned into that pillar: and such as heard those words, would take them in that sense. The exposition of Christs words.

Theoph. I perceiue indeed, that those words if they were to be expounded literally, do properly signifie as thou saist. Howbeit, that sense agreeth not to the words of Christ.

Mat. Thou thinkest rightly: and that former agreeth nothing more, namely, whereon transubstantiation is builded, which indeed the very words doe not beare, yea rather out of it foure absurdities doe follow.

Theoph. Rehearse them.

Mat. 1. First, if the bread and wine be turned into the body and bloud of Christ, there shall bee no signes in the holy Supper: and therefore it shall not be a Sacrament: which indeed cannot be without a visible signe. A confutation of the absurdities following vpon Popish transubstantiation.

2. Secondly, Christs bloud shall be separated from his body, which is most absurd, and impossible to be. Moreouer, the body of Christ should be infinite: and therefore he should not be a very man; neither should he haue truly ascended into heauen. By which opinion, the chiefe points of our faith should be ouerthrowne.

Theoph. Some do obiect, that Christs body is now glorified, and at one and the same time may be in diuers places.

Mat. This obiection is vaine. For, when Christ instituted the Supper, his body was not glorified. Adde hereunto that the glorification hath not taken from it the nature of a true body; but hath taken away the infirmity and weake-

neſſe of it: which was very well obſerued of one of the Fathers. For this cauſe *Peter* ſaith, The heauen muſt hold him, vntill the time of the repairing of all things. And the Angels in another place; So ſhall he come, as you haue ſeen him goe into heauen.

Acts 4. 21. Acts 1. 11.

Theoph. Shew the fourth abſurdity.

Mat. It is this, that the wicked and hypocrites, comming to the Supper, ſhould truly partake of the body and bloud of Chriſt: which verily were nothing elſe but to ioin God and Sathan together. Moreouer, contrary vnto that which the Scripture expreſly teacheth, the vnbeleeuers ſhould be ſaued. For Chriſt affirmeth, *Whoſoeuer eateth my fleſh, and drinketh my bloud, hath euerlaſting life.

*Ioh. 6. 54.

Theoph. But Chriſt vnderſtandeth thoſe, which eate his fleſh, and drinke his bloud worthily. For the Apoſtle ſaith, He that eateth this bread, and drinketh this cup vnworthily, eateth and drinketh to himſelfe damnation.

Against thoſe who ſay, the reprobates in the Supper be partakers of Chriſts body and bloud. 1. Cor. 11. 29.

Mat. The Apoſtle ſaith not, who ſo eateth the body of Chriſt, and drinketh the bloud of Chriſt vnworthily, but he that eateth the bread, and drinketh the cup. For Chriſt ſhould offer his body to be profaned, if he made the vnworthy partakers of it. Moreouer, his gifts be vnſeparably ioined with his perſon: and therefore it is impoſſible, that any ſhould communicate with his body, but the ſame alſo muſt bee partaker of all his benefits, and euen of euerlaſting life. For this cauſe *Iohn* ſaith, Hee that hath the Son, hath life: Hee that hath not the Son of God, hath not life. Thoſe foure abſurdities, reckoned vp by vs, doe moſt manifeſtly ouerthrow the opinion of tranſubſtantiation: which is alſo diſproued by experience it ſelfe; foraſmuch as the bread and wine of the Supper, if they be kept long, doe corrupt. Whereupon it is plaine that their ſubſtance is not changed.

1. Ioh. 5. 12.

Th. I do indeed perceiue, that the words of Chriſt do not eſtabliſh tranſubſtantiation, or the turning of the ſignes into the things ſignified: both becauſe the words themſelues cannot beare it, & eſpecially in this, that moſt groſſe abſurdities doe follow thereupon. But by what arguments can you proue, that the expoſitiō brought by you, doth expreſs the ſenſe of Chriſts words, and that this was his meaning?

Mat.

Mat. Seeing there muſt be an expoſition of them, it is not to be doubted, but it ought to be true & proper, being ſuch as may bee confirmed by the teſtimony of the holy Scripture, and wherupon no abſurdity followeth. But that which I haue brought is ſuch: therfore it is true & proper. In a true expoſition of Chriſte words in the Supper two things required.

Theoph. If you proue theſe two points, you ſhall doubtleſſe ouercome.

Mat. Firſt, that expoſition is confirmed by the teſtimony of the holy Sripture. For *Paul* thus expoundeth the words of Chriſt, inſtituting the Supper; The cup of bleſſing, which we bleſſe, is it not the Communion of the bloud of Chriſt? The bread which we breake, is it not the Communion of the body of Chriſt? Which words doe indeede ſignifie no other thing, but that we ſhould vnderſtand the bread and wine to be moſt certaine ſignes of our Communion and fellowſhip with Chriſts body & bloud. And that doth altogether agree with my expoſition. Moreouer, theſe words, *This is my body*, are to haue the like expoſition with theſe, *This is my bloud*: But *Luke* expoundeth them thus; this cup is the new Teſtament in my bloud which is ſhed for you. The ſame expoſition alſo did *Paul* follow, repeating the words of the inſtitution. And this maner of ſpeech can admit no other expoſition (without wreſting the words) than this, That the wine offered in the cup, is a moſt ſure pledge of the couenant, which God hath made with vs by the precious bloud of Chriſt. The ſame therefore is to be ſaid of the bread; namely, that it is a moſt ſure pledge of the vnion which wee haue with the body of Chriſt. 1. Teſtimony of Scripture confirmeth it. 1. Cor. 10. 16. Luk. 22 20. 1. Cor. 11. 29.

Th. Concerning the firſt thing required in a true interpretation, thou haſt ſatisfied me: let vs now come to the other.

Mat. Concerning the other, I affirmed, that the expoſition which I brought, had no abſurdity in it. For it hindereth not, but that we may truly eate the body of Chriſt, and drinke his bloud, to our ſaluation. Yea, the foure abſurdities which I ſpake of euen now, be auoided. 2 No abſurdity enſueth of it.

For the ſignes retaine their owne nature.

The bloud of Chriſt is not ſeparated from his body.

The truth of his humanity, aſcention, and ſitting at the right hand of the Father, remaineth ſafe.

Finally, the vnbeleeuers are not partakers of his body and bloud.

Theoph. If that were the meaning of Christ, why did he not expresse it in plainer words, and lesse doubtfull?

Why Christ vsed those words, and no other in the institution of the Supper.

Mat. He could not expresse that promise, in fewer and more significant words. For if he had said, This is a pledge or signe of my body, there had bin no promise. It had therfore bin necessary for him to haue vsed long circumstance of words, after this maner; I auouch that this bread, and this wine, doe represent vnto you my body and bloud, that as often as yee receiue these visible signes, ye shall be truly and indeed partaker of the things, whereof they be signes. But this kind of speech had not bin of such force and weight as that is which he vseth, This is my bloud: for it comprehendeth all those things vnder it; but with a greater Maiesty. And for this cause the holy Ghost vsed a like kinde of speech in all the Sacraments of the old Testament: to wit, in that it giueth the name of the thing signified to the signes themselues, to teach vs, that the worthy receiuers be truly partakers of the thing signified.

The confirmation of the former interpretation.

Theoph. Declare that vnto me particularly in some Sacraments of the old Church.

Gen 17. 9. & 12.

Mat. First, God meaning to assure *Abraham* and his posterity, that circumcision was vnto them a most certaine signe that they were reckoned in his couenant, calleth it his couenant. The same also saith *Moses* of the Sacrament of the Passeouer. For he calleth it the Lords Passeouer, to giue them to vnderstand, that it was a most certaine token of the good will of God. Whereof the Israelites had experience when the Angell destroyed the first borne of the Egyptians, and passed ouer their houses without touching them, whereof the Passeouer was a Sacrament.

Exo. 12. 11.

Theoph. Indeede these kinds of speaking do come somewhat neere to the words of Christ vsed in the institution of the holy Supper. But I demand, If there be any altogether like vnto them, and that haue the same meaning with that which thou hast alleadged?

Mat. There be. For the Apostle, speaking of the Sacraments which the Fathers vsed in the wilderness, saith, that the rocke, that is, the water which *Moses* had (not without

1 Cor 10.4

our miracle) brought out of ſtone, was Chriſt: to teach that it was vnto them a moſt effectuall Sacrament of the communion and fellowſhip which they had with Chriſt. For the ſame Apoſtle affirmeth, that the Fathers did eate the ſame ſpirituall meate with vs, and drinke the ſame ſpirituall drinke. Lo therefore a maner of ſpeech altogether like to that which Chriſt vſed in the inſtitution of the Supper, and which hath the ſame interpretation with that which I brought a little before. Yea and that more is, there is vſe of this kind of ſpeech, not onely in the Scripture, but alſo in our common talke. For if a king will forgiue an offender the puniſhment of his faults, deliuering vnto him his letters patents, confirmed by his handwriting & ſeale, he will ſay, Behold thy pardon. And yet he meaneth not, that the letters patents be his pardon, but onely a certaine teſtimony of his pardon. And this ſimilitude very excellently agreeth with the Sacraments, which be as it were, ſeales of the word: as the Apoſtle teſtifieth, ſpeaking of circumciſion. For he calleth it the ſeale of the righteouſneſſe of faith. Rom 4. 11.

Theoph. I doe now ſee, that thy interpretation doth expreſſe the true meaning of Chriſts words. I do alſo grant, that by thoſe words, Chriſt aſſureth vs, that we are as verily partakers of his body and bloud, as we do receiue the bread and wine. But how can that be? vnderſtandeſt thou that his body is ſhut vp or incloſed in the bread, and his bloud in the wine? Againſt the error of conſubſtantiation.

Mat. At no hand. For the words themſelues cannot any way beare it. For, Chriſt muſt then haue ſaid: My body is with this bread, and my bloud is with this wine.

Secondly, wee ſhould hold a carnall eating, which would lead vs to the three latter abſurdities, reckoned vp by vs, when wee ſpake of tranſubſtantiation: namely, that the bloud of Chriſt ſhould be ſeuered from his body, that his body ſhould bee infinite: and finally, that the wicked, comming to the Supper, ſhould communicate with the body and bloud of Chriſt, and conſequently obtaine euerlaſting life. Moreouer, Chriſt himſelfe doth teach the contrary. For vnto his Diſciples, iudging the ſpeech which he had of eating his body, to be hard, he anſwereth thus:

It is the ſpirit that giueth life, the fleſh profiteth nothing. The words that I ſpeake vnto you, are ſpirit and life. By which words he declareth moſt euidently, that hee ſpeaketh not of any carnall, but of a ſpirituall eating.

Ioh. 6. 63.

Theoph. You haue affirmed before, that Chriſt, in that place did not ſpeake of the eating which is in the Supper, but of that which is ſpirituall by faith.

Of the eating of Chriſts body and drinking his bloud.

Mat. As the Scripture doth ſet before vs one Chriſt, ſo it ſheweth one way, how to eate his fleſh and drinke his bloud (that is, wherby we may be made one with him; that ſo wee may bee partakers of all his benefits): and this is, ſpiritually by faith. Seeing therefore this ſpirituall eating is abundantly ſufficient to our ſaluation, and is grounded vpon the Word of God, it ouerthroweth that carnall eating, which men by the example of the Capernaites haue deuiſed to themſelues: from the which alſo (if it could be) there were no other profite to bee looked for, than that which we receiue by ſpirituall eating.

Therefore, albeit Chriſt, in that place, ſpeaketh not of the Sacramentall eating, but of that, which is by receiuing the word in faith: neuertheleſſe, it both may and ought to be referred vnto that; becauſe it is one and the ſame eating. And therefore whatſoeuer is ſaid of the one, muſt neceſſarily agree to the other. And doubtleſſe, ſeeing the queſtion is of the food of our ſoules, which is ſpirituall, and the meat is ſpirituall, it followeth of neceſſity, that the eating is ſpirituall; euen as we cannot nouriſh our bodies, except earthly food bee viſibly and ſenſibly eaten, for the preſeruation of this life.

Theoph. What doſt thou properly vnderſtand, by ſpirituall eating?

How we that be in the earth, be partakers of Chriſt his body which is in heauen.

Mat. That Chriſt, although (concerning his humane nature) he go not out of the heauens, doth yet by the power of the holy Ghoſt communicate vnto vs his body and bloud, and that by faith, which is in ſtead of a ſpirituall hand and mouth, by which we receiue him, and apply him vnto vs; as hath beene more at large declared of vs, in the Chapter of faith. And this is the ſpirituall eating of Chriſt by faith, being oppoſite to the carnall eating, which ſome haue dreamed to bee with the bodily mouth; ſo that the very

very ſubſtance of the body and bloud of Chriſt is eaten with it, which is a moſt abſurd fiction. And yet no maruell though ſome haue fallen into it: for, as the ſpirituall man, when he heareth that the body of Chriſt is to be eaten, & his bloud to be drunken, vnderſtandeth it (according to his ſpirituall hunger & thirſt) ſpiritually; and therfore prepareth his heart by faith: ſo contrariwiſe, the carnall man hath no other than carnal cogitations in all this buſineſſe; & therefore prepareth the mouth of his body, to deuoure Chriſt. But the ſaying of *Auſtin* is notable, Why doeſt thou make ready thy teeth and belly? Beleeue, and thou haſt eaten.

Theoph. But how can it be, that Chriſt, which is in heauen, ſhould truly communicate his body vnto vs, that bee conuerſant vpon the earth?

Mat. That ought not to ſeeme marueilous vnto vs: for if the Sunne, being a creature without life, do by his beame cõmunicate the effect & power of it vnto vs that liue vpon the earth; by a far ſtronger reaſon may Chriſt, which is the Sun of righteouſneſſe, by the immeaſurable power of the holy Ghoſt, truly make vs partakers of his body, in the Supper; to whom it is no harder to ioyne together things far diſtant a ſunder, than thoſe that be moſt nigh. Which indeed appeareth euen by this, that it ioyneth together all the faithfull (albeit they be ſcattered here and there) into one body, wherof Chriſt is the head. That is alſo ſhadowed in the Supper: for the Apoſtle ſaith, We which are many, are one body: for all of vs are partakers of one bread. 1. Cor. 10. 17.

Theop. But ſome obiect, that if in the Supper of the Lord we do only ſpiritually and by faith communicate with the body of Chriſt, there is no great profit of it, ſeeing that it is daily fulfilled in vs, by the miniſtery of the word receiued by faith. An obiection againſt ſpirituall eating.

Mat. It followeth not. For there be diuers helpes ordained of God to the ſame end; namely, to procure or further our ſaluation, in his Sonne through the holy Ghoſt: euen as a good Phyſitian procureth the health of the Patient committed to his truſt by ſundry meanes. Wherefore although by receiuing the word in faith, Chriſt be already ſpiritually eaten of vs: yet neuertheleſſe this is more and

more performed in the Supper: through the which the Lord ſo worketh according to his promiſe, and ſo furniſheth vs with the power of the holy Ghoſt, that our hearts be more abundantly inflamed with his loue, and confirmed in the hope of euerlaſting life.

Theoph. Seeing then it is certaine, that we are not otherwiſe partakers of Chriſt in the Supper, than ſpiritually and by faith: it followeth, that all they which come to it without faith, haue no fruit or benefit by it.

Mat. That indeed is moſt true. For, by their vnbeliefe they refuſe Chriſt, whom God offered to them in the Supper. Wherefore, they be partakers only of the ſignes, and that to their condemnation: ſeeing that (ſo much as in them is) they prophane and vnhallow that moſt holy ſpirituall banquet, prouided of God for his children: whiles they come vnto it, not furniſhed with that moſt precious garment, namely, faith: whereby wee are iuſtified before God, made the ſons of God, and be accounted worthy to ſit downe at his table. For this cauſe the Apoſtle commandeth that euery one ſhould proue himſelfe, and ſo eate of that bread, and drink of that cup. 1. Cor. 11. 20.

Theoph. What is the way whereby a man ought to proue himſelfe?

Mat. Let him try himſelfe, and ſee whether he haue faith, which ſhall be eaſie to perceiue by repentance, as it hath been ſaid of vs in the proper place. Whoſoeuer therefore is not any way touched with repentance, is altogether vnworthy to be admitted to the Supper of the Lord.

Theoph. But what thinkeſt thou of him, that hath ſome feeling of repentance, though it be very little?

Mat. If it be ſo little, that it ſhew not it ſelfe by returning to God, and by amendment of life, it ought to be ſuſpected. For, true repentance, albeit it be weake, doth alwaies diſcouer it ſelfe by ſome outward workes.

In the meane time, it is not to be doubted, but that as our faith is alwaies very weake, ſo it ſtandeth with our repentance. And this doubteleſſe is ſo, euen in the moſt regenerate, although diuerſly; for in ſome it is more, in others it is leſſe. Notwithſtanding, it is ſo farre off, that this weakeneſſe ſhould driue vs from the holy Supper, that it ought

ought rather to ſpurre vs forward to come vnto it, that by it wee may be ſtrengthened in faith and repentance: euen as the ſicke man, the weaker he knoweth himſelfe to be, ſhould ſo much the more diligently ſeeke for meate, both to receiue nourishment thereby, and alſo to repaire his ſtrength. Therefore they onely bee vnworthy to come to the Lords Supper, who delight in their ſins, and go on in them. For, ſeeing they bee dead in ſin, they neither are worthy, nor haue further vſe of this ſpirituall ſuſtenance.

Theoph. But if ſuch men come to the Supper, what thinke you is to be done.

Mat. If their vnworthineſſe be ſecret and hidden, they ought to be left to the iudgement of God, who will one day take vengeance vpon them: but if it be knowne, they ought (by order of Eccleſiaſticall diſcipline) to be put back from it.

Theoph. What call you Eccleſiaſticall diſcipline?

Mat. The order inſtituted by God in the Church, ſpecially for two ends. The firſt is, that the Miniſtery may be vpheld, that (as *Paul* ſaith) all things may be done in the Church decently and in order. Alſo, that vpon appointed daies and at certaine times, Sermons may be made, and the Sacraments adminiſtred, and with due reuerence frequented and reſorted vnto, by ſuch as haue ioyned and betaken themſelues to the Chriſtian Church. The other end is, that the conuerſation and doctrine of euery one may bee looked into, that ſuch as haue giuen offence may be corrected and delt with, according to the degrees preſcribed by Chriſt: yea, if they be ſtubborne, to be at length excommunicated, that is, cut off from the body of the Church, leſt God himſelfe be ſlandered, and the flock (by their euill example) infected. Moreouer, that (if it be poſſible) they may (as *Paul* teacheth) by that ſhame be called to repentance.

Eccleſiaſticall diſcipline. 1. Cor. 14. 40.

Mat. 18. 15. 16. 17.

Theoph. Of whom ought that Eccleſiaſticall diſcipline to be exerciſed?

Mat. Of the Paſtors of the Church, to whom are to be adioyned certaine Seniors or Ancients for this end, as neceſſity ſhall require, choſen of the Church.

THE

THE SVMME OF ALL Christian Religion,

Declared in a threefold method *or order.*

THEOPHILVS.

THankes be to God, from whom we haue receiued this benefit, that we haue happily in my iudgement handled all the parts of Christian Religion. Now I would that thou shouldest draw the chiefe heads of it into a short sum, before we make an end of this our disputation.

Mat. That abridgement or Breuiary may be done in a triple or threefold method, so as the first may be profitable to the instruction of the godly, the other to their comfort, & the third to consist of both, by making an opposition or contrariety of true religion, with all other religions.

Theoph. Goe to therefore, declare the first.

The first Epitome. *Mat.* It shall declare the order of the whole booke; which indeed may be brought into fiue heads or principall points: the dependancy, coherence, or linking together whereof sheweth, what certainty and truth is in euery one of them, and so in all Christian Religion, in such sort as it hath been laid forth by vs.

Theoph. Rehearse those chiefe points.

Mat. The first intreateth of God.

The second of Man.

The third of Christ.

The fourth of Faith.

The fift of the holy Ghost.

Theoph. It shall be so much the more easie to remember them, because each of them may be applied to each finger of the hand. Declare them therfore to me in order, & shew me the coherence and agreement which thou diddest attribute vnto them.

God. *Mat.* First, we must hold this principle, That God (seeing he is perfectly iust, and perfectly mercifull) doth not only shew his mercy, but doth also declare his iustice.

Man. This foundation being laid, it followeth, that man (who

of

of his owne nature is a wretched ſinner) cannot be ſaued from eternal death, which he hath deſerued; except he haue ſome fit meane, whereby the perfect iuſtice of God may be ſatisfied. But there can be found no other meane, beſides the merit of Chriſt death. For by it the wrath of God being appeaſed, there is a way made for vs vnto his mercy, & therefore vnto eternall life. But Chriſt ſhall profite vs nothing, except we be members of his body, and ſo be partakers of his benefits. And both of theſe we obtaine by faith: which indeed ſheweth it ſelfe by good works: and namely, by praier. Finally, the holy Ghoſt worketh this faith in the hearts of the godly, by the preaching of the word, & confirmeth & keepeth it, as wel by that preaching, as by the vſe of the ſacraments, till at length he bring vs to euerlaſting life. Chriſt. Faith. The holy Ghoſt.

Theoph. This is an excellent Breuiarie: for, in moſt few words and fit order, it containeth the ſumme of Chriſtian doctrine, for the inſtruction of the godly. Now therefore let vs come to the other, which thou ſaidſt was profitable for the comfort of the faithfull. The ſecond Epitome.

Mat. That ſhall be ſet out in an order diuers from the former: but it may be alſo brought in fiue heads.

1. The firſt is of repentance.
2. The ſecond of faith.
3. The third of Chriſt.
4. The fourth of God.
5. The fift of eternall life.

And theſe alſo be ioyned together between themſelues, by a moſt cloſe coherence and neere band, to aſſure the godly of their ſaluation.

Theoph. Shew me that band, or coherence.

Mat. Firſt, whoſoeuer doth truely repent (& that is eaſily perceiued, namely, when we ſerue God from the heart) hee hath faith. But whoſoeuer hath faith, is partaker of Chriſt and his benefits. And againe, whoſoeuer is partaker of Chriſt and his benefits, is iuſtified, and made the child of God. But whoſoeuer is iuſtified, and made the child of God, ſhall be deliuered from condemnation, & made partaker of eternall life. Whereupon it followeth, that hee, which by good workes is aſſured of his repentance, ſhall neuer periſh, but haue life euerlaſting. And thoſe fiue ſtairs Repentance. Faith. Chriſt. God. Eternal life.

or

or ſteps may be in ſtead of a ladder, by the which we may climbe vp euen into heauen, to vnderſtand certainly whether our names be written in the booke of life, or not: but the firſt only is hard.

Theoph. Why ſo?

Mat. Becauſe there is no little labour to be beſtowed in the deniall of ſin, that we may ſerue God from the heart: but when a man by the grace of God hath profited ſo far, there is very little labour behinde. From hence it is, that ſometimes the Scripture attributeth our ſaluation vnto workes, namely, to note vnto vs this order. As, when he
Rom. 2. 6. ſaith: God will giue to euery one according to his works.
Ioh. 5. 36. They ſhall come forth that haue done well, to the reſurrection of life. Whereunto alſo that ought to be referred,
Pſal. 119. 1. which is ſaid in another place, Bleſſed are they that walke in the Law of the Lord.

Theoph. There is one doubt behinde within me, which ſeemeth to let that the godly cannot be ſure of their ſaluation: namely, becauſe thereunto is required, that they be ſure of perſeuerance and continuing to the end: without which, Chriſt affirmeth that none can be ſaued. Neuertheleſſe, there be many found, which in ſhew begin happily, yea alſo, haue long continued in the knowledge and confeſſion of the truth, who notwithſtanding doe ſo fall from it, that they neuer returne.

Mat. It is tree indeed, that perſeuerance is neceſſary to ſaluation: howbeit, the Apoſtle affirmeth, that he which
Phil. 1. 6. hath begun the good worke in vs, will perfect the ſame, euen vnto the day of Chriſt; that is, to the end of the battell. And concerning them that fall away, the words of the Apoſtle be manifeſt, They went out from vs, but they
1. Ioh. 2. 19. were not of vs: for if they had been of vs, they ſhould haue continued with vs. But this is done, that it might appeare, they all were not of vs. Moreouer, they be thoſe of whom
Mat. 13. 21. 22. Chriſt ſpeaketh, when he ſaith, They which receiued the ſeede (that is, the doctrine of the truth of the Goſpell) in ſtony ground, are they which heare the word, and ſtraightway receiue it with ioy: but they haue no root in themſelues, but are for a time, and when trouble or perſecution ariſeth for the Words ſake, they are by and by

of-

offended. But they which receiued the ſeede amongſt thornes, are ſuch as heare the Word: but the cares of this world, and the deceitfulneſſe of riches choake the Word, and it is made vnfruitfull.

Theoph. This therefore is your meaning, that they which ſo fall from the profeſſion of the Goſpell, that they neuer returne againe, did neuer truly beleeue the Goſpell: although for a time, they did in outward ſhew make profeſſion of it.

Mat. You thinke right. For true faith is ſeated in the heart, and there taketh root by the effectuall working of the holy Ghoſt: which he beſtoweth not vpon any, but thoſe that be choſen of God in Ieſus Chriſt vnto ſaluation. And by this meanes, hee openeth vnto vs the counſell of God (which wee otherwiſe know not) concerning ſauing vs. Whoſoeuer therefore by their true repentance, be aſſured of their faith, ought not to make doubt either of perſeuerance, or of eternall life.

Theoph. You haue touched a doctrine, which to ſome ſeemeth difficult and hard. Neuertheleſſe, I would wee might ſpeake a little of it. For I account it among thoſe things, which the more deepely they be ſearched into, the more they be obſcured and darkned. Firſt, ſhew me what is the foundation of it. Of the eternall election of God.

Mat. Firſt, it may be gathered out of the whole Chriſtian doctrine; but eſpecially out of the doctrine of iuſtification by faith, and of regeneration: by which we are taught, that our ſaluation is freely beſtowed vpon vs in Ieſus Chriſt, and that it cannot ſpring from our ſelues. Seeing therfore God beſtoweth not ſo great a benefit vpon euery one, it followeth neceſſarily, that they which obtaine it were choſen of God himſelfe, according to the good pleaſure of his will: and therefore that the eternall election of God cannot be taken away, but that together with it the principall foundation of Chriſtian Religion ſhall be ouerthrowne, and our ſaluation made void. By what doctrine it is proued.

Theoph. Is there not ſome expreſſe teſtimony of it in the Scripture?

Mat. There is: and not onely one, but more; and thoſe moſt plaine. Among the which, the words of *Paul*, writing Proued by teſtimony of Scripture.

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Eph.1.4.5. 13.14. to the Ephesians, be the chiefe; God hath chosen vs in Christ, before the foundations of the World were laid: making knowne vnto vs the mysterie of his will according to his good pleasure, which he had purposed in himselfe. And wee are sealed with that holy spirit of promise, which is the earnest of our inheritance.

Theoph. A few words indeed: but such, whereby the Apostle bringeth great light to this doctrine. For it is made the easier by the distinction which he vseth, namely, according to the persons of the Trinity, whiles he attributeth the beginning or foundation of it to the Father, the matter to the Son, & the manifesting of it to the holy Ghost.

Mat. You iudge rightly: And so indeede is that doctrine to be considered, to our edification & comfort. For they that looke to it, as it were, lying hid in the counsell of God, reape nothing by it, but trouble of minde, and vexation of conscience. For they doe, as if one, to see the better, should fixe his eies vpon the globe of the Sun: by the beholding of which light, it is not to be doubted, but his eyes would waxe dimme. Who, if he looked vpon that light in the Sun beames, might haue vse of it, and see all things offered to his sight, and how, & what way to direct his steps. Likewise also, this doctrine, when it is considered in Christ in whom we are chosen, and wee seeke for in our selues the testimony which the holy Ghost yeeldeth vs by our effectuall calling, doth then afford vs exceeding comfort, and assureth vs of our saluation, otherwise doubtfull and vnknowne vnto vs.

Of the calling of the elect.

Theoph. What meane you by that effectuall calling, whereby you say, that wee are by the holy Ghost assured of our election?

Mat. I called it so, to put a difference between the true calling of the faithfull, & the false; which is alwaies weake and vnprofitable. For they which are called by the latter, will not heare the voice of God, or if they heare it, yet are vnwilling to draw neere vnto him; or if they draw neere, it is with a double and hypocriticall heart, and not long after, they fall from him. But they that be called with the other, are enlightned by the holy Ghost, so as the Word of God entreth into their hearts, they draw neer to God,

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and follow him with obedience of faith. And ſuch kinde of calling as this, is alwayes ioyned with election: for it is the iudge and declarer of it.

Theoph. But that effectuall calling ſeemeth to be nothing elſe, but the regeneration, which the holy Ghoſt worketh in vs, whereof we haue ſpoken before. Of regeneration.

Mat. Thou ſaieſt true, For by it he openeth our eares, to heare the voice of God that calleth vs: He lighteneth the eyes of our minde, to know him in Chriſt Ieſus: He diſpoſeth our hearts to beleeue his doctrine, to embrace it in true faith, confeſſe it, and follow it: Hee confirmeth our will to loue and feare him, and ſo to keep our ſelues in the reuerence and worſhip of his Maieſty.

Theoph. Therefore whoſoeuer is aſſured of his effectuall calling, by the fruite of regeneration, he ought not to doubt of his election and ſaluation.

Mat. He ought not: Nay contrariwiſe, he ought to be ſure of it: which alſo we profeſſe in the laſt Article of the Creed, when we ſay, I beleeue the life euerlaſting. For by it we not onely vnderſtand, that we beleeue there is an euerlaſting life; but that we are aſſured that we our ſelues ſhall one day be partakers of it. And that article is ſet at the end of the Creed, as a neceſſary conſequence vpon the things going before; but eſpecially of the article concerning the holy Ghoſt, from whom we haue that aſſurance. That alſo doth the Lord confirme vnto vs, both by the miniſtery of the word, whereby he aſſureth the penitent of the forgiueneſſe of their ſins; and alſo by the Sacraments which be as ſeales and pledges of that loue wherewith the Father loueth vs in Chriſt. Of the aſſurance of ſaluation.

Theoph. Doth not that aſſurance of our election and ſaluation, which thou art about to perſwade the faithfull of, make them ſlothfull to good workes?

Mat. How can that be? ſeeing it is certaine, that our election and ſaluation are confirmed by good works: without which, as hath beene ſaid, it can no way ſtand. For which cauſe, *Peter* thus warneth vs; Wherefore brethren, giue diligence to make your calling and election ſure. For if you doe theſe things, you ſhall neuer fall. Moreouer, the holy Ghoſt, which ſealeth that aſſurance in our hearts, can- The aſſurance of ſaluation is confirmed by ſanctification begun. 1. Pet. 1. 10.

not

nor dwell in vs, but that also it will doe good works in vs.
1. Ioh. 3. 9. For this cause *Iohn* saith, Whosoeuer is borne of God sinneth not, because his seede remaineth in him: neither can hee sin, because he is borne of God; that is, hee cannot so giue himselfe ouer to sin, as to continue in it: seeing the holy Ghost hath raised him by true repentance.

Theoph. The second Epitome bringeth no lesse comfort to the minds of the godly, than the first did instruction. For by it, both the conscience is appeased, and the minde comforted in a more certaine hope and assurance of eternall saluation. Now the third is behind: which thou saidst consisted of both.

The third Epitome. *Mat.* It containeth an Antithesis, or contrariety of Christian Religion with all other. For, in the difference betweene them a faithfull man shall see, as it were, a new Breuiary of the Christian doctrine: which indeed shall be both to his comfort and instruction.

Theoph. Let vs therefore consider that difference.

Mat. It standeth chiefly in fiue heads, or principall points.

1. First, that Christian Religion maketh all the chiefe points of the doctrine of it, to agree with the nature of the true God, in the knowledge of whom it strengtheneth and keepeth the godly.

2. The other is, that it settleth and establisheth the glory of God, in the saluation of men: and so the godly are more and more confirmed in the certainty of their saluation.

3. The third that it ioyneth good workes with our saluation by a most neer bond, although it be no way grounded vpon them; but yet so, that the faithfull take no matter of boasting out of them.

4. The fourth, that it openeth an entrance for vs vnto God, to craue of him all things necessary.

5. The fift, that it yeeldeth to the godly matter of patience in aduersity, and assurance in dangers. These be the true notes of Christian Religion, which indeede all other religions doe vtterly ouerthrow; because they admit not Christ, or else do only receiue him in part.

Theoph. We are therefore to weigh these notes, that we may

may shew them to bee established of true Religion, and ouerthrowne of the rest. Let vs therefore begin at the first. I would haue you declare vnto me, how it keepeth the faithfull in the knowledge of the true God.

Christian religion keepeth the faithfull in the knowledge of the true God.

Mat. It doth specially appeare by this, that it maketh his perfect iustice to agree with his perfect mercy. I say, his perfect iustice, inasmuch as it setteth before our eyes, no other way to satisfie it, but the infinite merite of Christ, his Sonne: wherein also his perfect mercy is manifested vnto vs, in that (of his meere grace and fauour) he gaue him to the most shamefull death of the Crosse, to be our redemption: as also, that for his sake, he giueth vs freely euerlasting life; hauing no respect to our works. For this cause, *Paul* calleth Christ the Image of the inuisible God. In which words he sheweth, that God cannot be knowne, so as his perfect righteousnes should agree with his most perfect mercy, but in Iesus Christ alone. Whereunto also ought to be applied the words of Christ vnto *Philip*, *Philip*, he that seeth me, seeth the Father.

Col. 1. 15.

Ioh. 14. 9.

Theoph. It remaineth that ye proue all other Religions to ouerthrow this foundation.

Mat. I will doe that with a very little labour. For this is common to them all, to say, that men, by humane works and inuentions, may satisfie the iudgement of God: and so they doe ouerthrow his perfect righteousnesse, which they thinke they can satisfie with vaine deuises, by the which he is displeased. Moreouer, that men by their works bee able to deserue eternall life. But whilest they set vp their owne righteousnesse, thereby to obtaine saluation, eyther in whole, or in part, they ouerthrow the perfect mercy of God: so as they worship an Idoll in stead of the true God. Whereupon is that saying of *Paul*, The heathen be without God in the world. For, as *Iohn* saith, Whosoeuer abideth not in the doctrine of Christ, hath not God. And againe, Christ affirmeth; No man commeth to the Father, but by me.

Other religions ouerthrow the knowledge of the true God.

Eph. 2. 12. 1 Ioh. 2. 23. Ioh. 14. 6.

Theoph. Let vs come to the other difference: and let vs see how true Religion establisheth the glory of God, in the saluation of men; and how it assureth them of saluation.

Mat. That is done by the same doctrine, namely, be-

Christian religion assureth men of their saluation.

cause it teacheth, that we haue eternall life of the meere grace of God, without any respect to our workes. For by this meanes, all occasion of glorying is taken from men, and is giuen vnto God alone, which the Apostle witnesseth. For, after that he hath taught, that wee are saued by grace, through faith, and that not of our selues; it is the gift of God, not of workes: he presently addeth, lest any should boast. And in another place he saith; Hee hath adopted, or taken vs to be his children, through Iesus Christ, according to the good pleasure of his will. But, whatsoeuer serueth to set forth the glory of God, is a true and sound foundation of our saluation. For, seeing it leaneth vpon the euerlasting and vnchangeable good pleasure of God in Christ, it is so sure to those, that by true faith be made his members, that it can neuer be ouerthrowne; euen as Christ himselfe witnesseth, in these words, My Sheepe heare my voice, and I know them, and they follow mee, and I giue vnto them eternall life; neither shall they perish for euer, neyther shall any take them out of my hand. My Father which gaue them to mee, is greater than all: neither can any take them out of my Fathers hands. And for this cause he saith in another place; He that beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation: but hath passed from death to life. Which things being so, the faithfull may reioyce with *Paul*, in these words; I am perswaded, that neither life nor death, neither Angels nor Principalities, nor things present, nor things to come, neither height, nor depth, nor any other creature can bee able to separate me from the loue of God, which is in Christ Iesus our Lord.

Eph. 2, 9.

Eph. 1, 5.

Ioh. 10. 27.

Ioh. 5. 24.

Rom. 8. 38

Theoph. It is now thy part to shew, that this fundamentall point is ouerthrowne of other Religions.

False religions ouerthrow the glory of God.

Mat. And this also shall be done most easily. For, they ouerthrow the glory of God, and set vp the glory of man, in that they giue vnto men the glory of their owne saluation. Yea rather, their owne saluation is also by this meanes ouerthrown: seeing that it leaneth vpon so weake a foundation, as their owne good workes and merits. Whereof their owne consciences is a witnesse. For, although they deceiue them-

themſelues with counterfeiting, it is continually in doubt, and troubled with diſtruſt; but eſpecially, when they perceiue death to draw neer vnto them. For then they are ſo diſquieted, that they cannot tell whither to turne them.

Theoph. Yea but the faithfull themſelues bee ſometimes appalled and beaten downe with the horror of death, and Gods iudgement, no leſſe than are the wicked.

Mat. I deny not, but that (in ſome ſort) they be oftentimes beaten downe with it: namely, when they ſet before their eies the infinite number of their ſins, & the grieuouſnes of them, together with the depth of Gods moſt perfect iuſtice: neuertheleſs, when they caſt their eies vpon Chriſt crucified for them, they bee preſently deliuered from that feare, in the which the wicked be indeed ſwallowed vp, ſo that they are not at all holpen by the merits of Chriſt. The godly therefore, in that combat may bee compared with a man vpon the top of a tower, whoſe foundation and wals are moſt ſtrong. For if he looke downeward, he is ſtricken with ſome ſudden fear: from the which he is preſently deliuered, when he perceiueth the ſtrength of the building. But the wicked are like vnto one on the top of a tower: but ſuch a one as threatneth falling, yea, rather, is ſhaken with the winds, which indeed preſently falleth.

Theoph. Thou haſt alſo ſufficiently ſatisfied mee concerning this difference. Let vs come to the third.

Mat. It ſtandeth herein, That good workes be ioyned with our ſaluation by a moſt neere bond; although it doe no way hang vpon them: as it hath beene declared of vs before in the chapter of Workes. For, it cannot by any other meanes be, that wee ſhould be partakers of Chriſt to the obtaining of ſaluation, but by the power of the holy Ghoſt dwelling in vs: by the which we are not only made fit to doe well, but alſo kept in the feare of God, ſo as we runne not headlong into ſins. Notwithſtanding although the godly do good works, yet can they haue no cauſe from them to boaſt. For, it is God that worketh in vs both to will and to performe, according to his good pleaſure. Wherfore they altogether be referred to the glory of God, as alſo our ſaluation is ſelfe is, whereof they be moſt certaine markes.

True religion containeth the doctrine & practiſe of good works

Phil. 2. 13.

Theoph. Now proue that good workes be destroyed by false Religions. For they brag, that these are established by them; and doe say, that we destroy them.

False religions be against those that be indeed good works.

Mat. I deny not, but that false Religions doe establish superstitious works, which indeed be reiected of vs: but good workes they destroy. For, they so busie their followers and schollers in the obseruation of mens precepts, that they set light by, and despise Gods commandements: as experience doth abundantly witnesse. Whereof this seemeth to bee the cause chiefly; namely, that the wicked to performe their works, doe trust to their owne free-will, that is, to their naturall strength (which, in very deede, is none at all) and so they goe away from Christ: who neuertheless saith, As the branch cannot beare fruit of it selfe, hat is, except it abide in the Vine: so neither can ye, except ye abide in me. For without me ye can do nothing.

Theoph. Declare the fourth difference.

True religion doth purely call vpon the true God, through the only mediator: but the false do far otherwise.

Mat. It may bee taken from those things which were said before of vs in the chapter of Prayer: namely, that Christ being made ours by faith, doth continually make intercession for vs with his Father: whereupon it is, that he is mercifull vnto vs, and heareth our prayers. The wicked, contrariwise, while they come to God in their owne name, or any other name beside Christs, do effect nothing by their Prayers; both because they bee vnworthy to be heard, and because their intercessors are not sufficient, or meete for that office: for they haue not wherewith to appease the wrath of God, most iustly kindled against him that prayeth. Therefore the vngodly can neuer obtaine any thing at the hands of God, vnlesse it bee in his anger: and that doubtlesse falleth out to their condemnation.

Theoph. Declare the last difference: and withall shew, how Christian Religion ministreth to the godly matter of patience in aduersity; and touching things to come, maketh them securely assured, and without feare.

Mat. That is done by the doctrine of Gods prouidence: wherewith; when the godly vnderstand that all things be gouerned, although they seeme to be compassed about on euery side with all aduersities, yet do they from thence

thence take matter of comfort, becauſe they know they are beloued of God: and conſequently, that aduerſities be not ſent but to their ſaluation, as it was at large declared by vs, in the chapter of Faith.

For this cauſe *Dauid* did beare the railings and euill ſpeeches of *Shemei* moſt patiently, and commanded the ſouldiers to forbeare to kill him: for, ſaith he, He curſeth, becauſe God hath commanded him to curſe *Dauid*. In another place alſo, being moſt grieuouſly oppreſſed of his enemies, he ſaith thus; I was dumbe, neyther opened I my mouth: for thou, O Lord, didſt this. *Iob* alſo, hauing loſt his goods (which were partly deſtroyed by thunder, and partly taken away by the *Caldeans*) tooke comfort of this, that the Lord had giuen, and the Lord had taken away. By the ſame reaſon alſo, we are ſecurely aſſured concerning things to come, for the Apoſtle ſaith, If God be with vs, who can be againſt vs? He that ſpareth not his owne Son, but gaue him for vs all, how ſhal he not with him alſo freely giue vs all things? As if he had ſaid, Seeing God is our moſt mercifull Father, and alſo omnipotent, we haue good cauſe to hope hee will deliuer vs from all dangers, ſo farre forth as hee knoweth it behouefull to his glory and our ſaluation, and will alſo giue helpe in our neceſſities. This is confirmed by the Prophet in theſe words: Behold the eies of the Lord are vpon ſuch as feare him, which truſt in his mercy, to deliuer their ſoules from death, and to quicken them in the time of famine.

2. Sam. 16. 10.

Pſal. 39 10. Iob 1. 21.

Rom. 8. 30.

Pſal 33. 18.

The ſame Prophet alſo in another place warneth vs, ſaying, Caſt thy wayes vpon the Lord, and truſt in him, and hee will bring it to paſſe. But other Religions take from men all matter of patience and confidence, whileſt they teach, that the wiſdom or fooliſhneſſe of men are the cauſes of all things that befall vs, or doe imagine a certaine bare permiſſion or ſufferance of God, ſeparated from his will, or elſe do admit fortune.

Pſal 37. 5. Falſe religions driue men to impatience & deſperation.

All which things do ouerthrow the prouidence of God, being the ground-worke of comfort to thoſe that be aſſured of their ſaluation. It cannot therefore otherwiſe be, but that the vnbeleeuers are ſtricken with impatience, ſo oft as troubles aſſaile them. For it fareth with them as to

dogs which bite the stone, letting goe him that threw it? But concerning things to come, they are alwaies euen sick with distruſt, being therewith, no doubt, continually disquieted, so as they neuer be at rest.

Theoph. You haue sufficiently satisfied me with this opposition between true Religion, and all other false religions. But before we end this speech, I would haue a comparison made betweene the followers of them both.

Mat. It may bee easily gathered of the former: yea rather, in most of the chiefe points, wee should haue ioyned them both together. Neuertheleſſe, seeing it so seemeth good vnto thee. I wil handle it by it selfe, to the end it may appeare, that the godly, that follow the true religion, are in far better estate, than the vngodly, foolishly giuen ouer to most fond superstitions: and that not onely in the life to come, but also in this present life, although you should recken vp all the troubles, which we are enforced to suffer, for the profession of the Gospell.

What is the happines of the godly euen in this life.

Theoph. But how agreeth that with the saying of *Paul*? *If in this life only we beleeue in Christ, we are of all men most miserable.*

Mat. Those words of *Paul* are not contrary to that which we haue said of the happineſse of the godly, euen in this life. For, I speak not of the happineſse that standeth in pleasure, riches, or in any earthly commodities; (for, in these, for the most part, the wicked goe far beyond them) but rather in spirituall graces, which God giueth vnto vs: namely, when we be assured of his loue and good will, & that more is, of our saluation by Christ. I therefore thinke with *Paul*, That of all men we are most miserable, if there were not hope of a better life: especially, considering the afflictions which we are constrained to suffer for the profession of the Gospell, from the which, in the meane time, the wicked be free. But, on the other side, wee of all men are most happy, when wee haue before vs the assurance of the loue and good will of God, and the hope of our saluation. For what matter is it if the wicked excell vs in riches, honour, and other commodities of this life? seeing they be things vaine and flitting, which also commonly bring with them more disprofit than profit. But wee, con-

uer-

trariwiſe, haue ſpirituall riches, that can neuer bee taken from vs, which alſo bring with them ſound and true ioy, and that euerlaſting. Hence it is, that *Paul* affirmeth, Godlineſſe is profitable to all things: as that which hath the promiſes of this preſent life, and of that which is to come. By which words he ſheweth, that the fatherly loue of God towards his children, is manifeſted both in this life and in the life come. 1. Tim. 4. 8

Theoph. Shew me therefore, wherein that happineſſe of the godly in this life ſtandeth.

Mat. I ſay that is leaneth vpon foure foundation eſpecially.

Theoph. Declare the firſt.

Mat. That the faithfull, being iuſtified by faith, haue peace with God, through Chriſt Ieſus, through whom (ſaith the Apoſtle) we haue by faith, an entrance to that grace wherein we ſtand, and doe glory in hope of the glory of God. Whereby it commeth to paſſe, that death it ſelfe is not fearefull to vs. Whereas contrariwiſe, it ſtriketh horrors into the wicked, by reaſon of the torment of conſcience, wherewith they be continually vexed. Rom. 5. 1. Wherein the happineſſe of the godly in this life ſtandeth, & the vnhappineſſe of the wicked.

Theoph. Goe to the ſecond.

Mat. That the faithfull, by Chriſt, being ſet free from the ſeruice of ſinne, do ouercome their affections & luſts, whereunto the wicked bee bondſlaues. From hence is it, that whereas the godly leade an vnreproueable and quiet life, the wicked contrariwiſe are toſſed with ſundry perturbations of the minde, becauſe they cannot ſatisfie their luſts: and oftentimes they are vexed and tormented both in ſeeking to compaſſe them, and with pouerty and diſeaſes afterwards: ſometimes alſo they become infamous, and are puniſhed of the Magiſtrate.

Theoph. Declare the two laſt points.

Mat. The third is this, that the godly haue alwaies an entrance to the mercy of God through Chriſt, and that which more is, doe by praiers obtaine of him whatſoeuer is neceſſary: but the wicked are neuer heard. Finally, the godly being aſſured of the good will and fauour of God through Chriſt, do wholly commit themſelues to his prouidence, and by the power of the holy Ghoſt dwelling in

them, doe patiently beare all aduersities; yea rather doe meekely and thankfully receiue them, as at the hand of a most kinde father. The wicked contrariwise remaine ouerwhelmed with the burthen of their afflictions: because they can neuer bee assured of the loue of God (of whose prouidence they bee altogether ignorant): and therefore be destitute of the spirit of comfort, and run on either into blockish senselesnesse, or else euen into desperation. Which things being so, it is not to be doubted, but that the state of the faithfull, euen in this life, is farre more happy than the state of the wicked. For this cause *Dauid* (who had more than once tried all those things which haue beene said of the godly) speaking vnto God, saith after this manner; Behold O God our shield, and looke vpon the face of thine annointed. For one day in thy courts, is better than a thousand elsewhere: I had rather be a doore-keeper in the house of my God, than to dwell in the Tabernacles of wickednesse. Psal. 84.9.

The reason whereof hee presently rendereth, in these words; *Because the Lord God is the Sunne and shield: he giueth grace and glory: he keepeth back no good thing from them that walke vprightly. O Lord God of Hosts, blessed is the man that trusteth in thee.*

Theoph. Now it remaineth, that we consider of the difference that shall bee betweene the faithfull and vnfaithfull after this life.

The difference betweene the beleeuers & vnbeleeuers after this life.

Mat. It shall be very great, insomuch that it shall farre passe that which wee spake of euen now, concerning this life. For so long as we liue vpon this earth, our happinesse lieth hidden vnder the shame of the Crosse, and the wicked on the other side, in this life, haue for the most part, all things according to their desire: for they are rich, and bee in honour and fauour: But their case shall be farre otherwise, when they come to the iudgement seat of the highest iudge. For then, all the reproach of the godly shall be turned into euerlasting glory: and, on the other side, the glory of the wicked shall bee turned into euerlasting shame.

Theoph. Shew the cause of this.

Mat. You might haue gathered it from our former discourse;

courſe: notwithſtanding for memories ſake, I will in few words repeate it in this place, which is. That being cloathed by faith with the moſt perfect righteouſnes of Chriſt, we ſhall find the tribunall ſeate of God full of mercy and grace, ſo as wee ſhall be receiued into eternall glory, together with Chriſt our head, the Angels, and all Saints, that ſo as well of vs, as of them God may bee praiſed, and we liue moſt happily for euer.

On the other ſide, the wicked being voide of righteouſneſſe, yea rather ſtained with innumerable ſinnes, ſhall finde the iudgement ſeate of God ſeuere: inſomuch, as they ſhall bee ouerwhelmed with the horrible wrath of his iuſt iudgement, and ſhall at length be caſt into the lake of eternall fire: where ſhall bee weeping and gnaſhing of teeth. Out of theſe things therefore you may gather, that there is no *Religion* worthy of this honourable name, beſides that which is grounded vpon Chriſt: for as much as all ſuperſtitions which teach men not to come to God, but to goe away from him, do not reconcile them to him, but more and more prouoke him to wrath, and not onely do not bring them to ſaluation, but do miſ-leade them into euerlaſting deſtruction.

The concluſion of the former diſcourſe.

Theoph. Hitherto enough hath beene ſaid of the *Antitheſis*, or contrariety, betweene religion and ſuperſtitions, and the followers of both. I do now ſee plainely, that the Chriſtian Religion is the only true Religion, and that the followers of it are onely happy and bleſſed, whether wee looke to this life, or that which is to come. For all other men are on euery ſide moſt miſerable: yea they are more vnhappy than the bruit beaſts, which, while they liue, bee free from all cares, and after death bee deliuered from all labour and paine.

Mat. That is moſt true. But as the Prophet ſaith; A fooliſh man knoweth not this: and an vnwiſe man vnderſtandeth not this. Pſal. 92. 6.

Theoph. I am now fully ſatisfied with this your holy inſtruction; wherein you haue runne through all the chiefe points of Chriſtian Religion. And when I haue leaſure, I will commit them to writing in order, as they were deliuered by you: that ſo both my ſelfe may bee edified, and com-

comforted with the reading of them, and that also I may communicate them with my brethren. In the meane time, I yeeld you most hearty thankes, for the paines which for my sake you haue taken in this behalfe.

Mat. Nay rather let vs giue thanks to God our heauenly Father, who (of his bounty) hath best owed on vs this knowledge of his truth, and hath giuen vs also ability to declare it. Let vs now intreat him, that as this truth is grounded only in Iesus Christ his Sonne: so by the power of the holy Ghost it may be grafted in our mindes, that we may sincerely beleeue it with the heart, constantly confesse it with the mouth, and shew forth the effects of it, in outward workes, euen to our last breath. Which that it may be, I beseech God to grant vs also, that we may ioyne our selues to the militant Church, and by the ministery thereof, bee confirmed in the loue and feare of God, that so wee may bee at length receiued into the triumphant Church, together with our head and Lord Iesus Christ.

The sum of the duty of Christians.

Theoph. I doe therefore intreat thee (most mighty God, and heauenly Father) to vouchsafe vs these graces, and to cause that the knowledge of thy truth may bee spread abroad throughout all the world; that all may acknowledge thee the onely true God, and Iesus Christ thy Son the onely Sauiour & mediator of mankind. And to thee alone be praise and glory, both now and for euer.

Mat. Amen.

FINIS.

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